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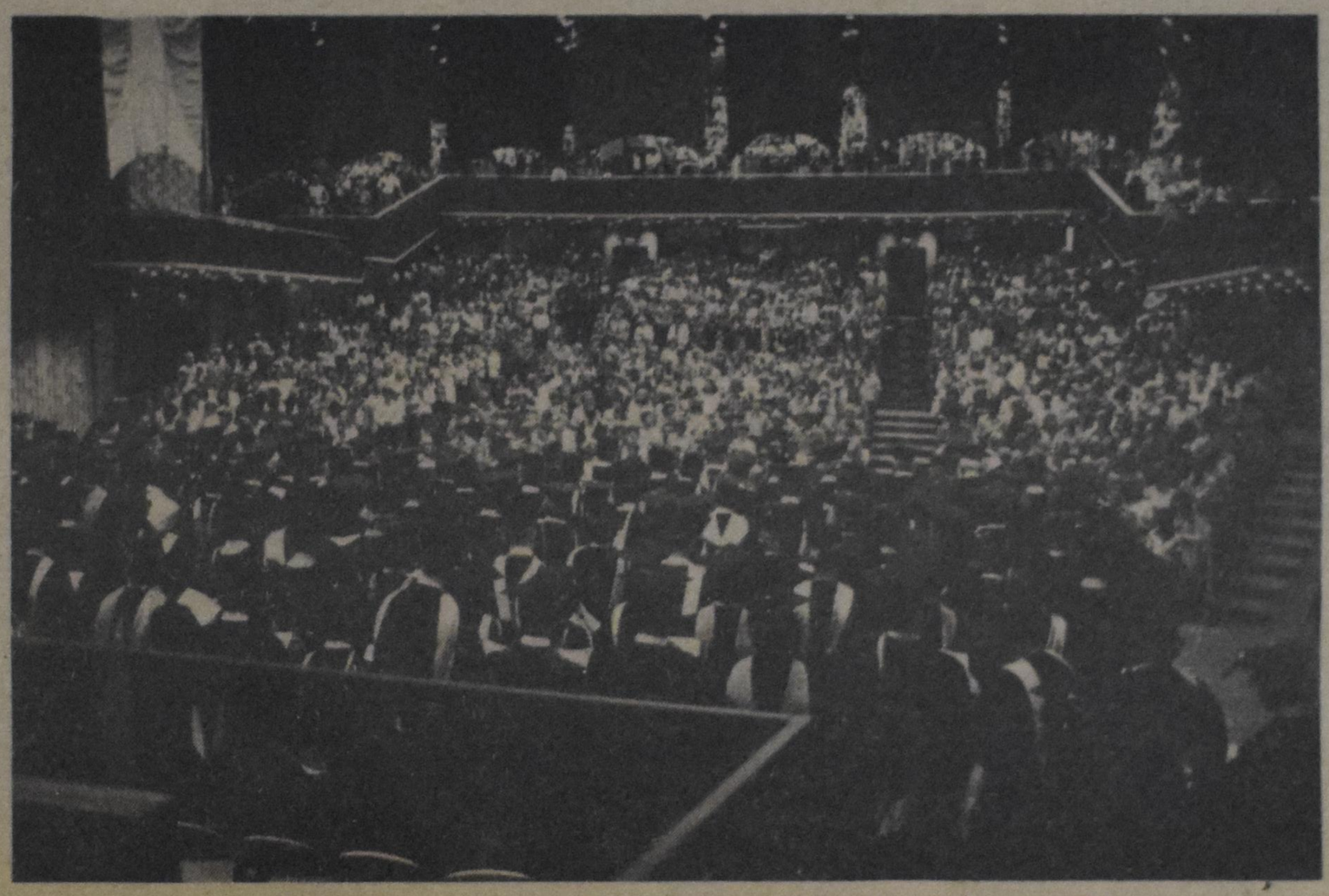
CALVINIST CONTACT

35th YEAR OF PUBLICATION, NO. 1714

OCTOBER 12, 1979

Convocation opens Calvin College school year



Convocation ceremony at Calvin College with faculty in the foreground.

The wisdom of the preacher, as found in Ecclesiastes 3:11, provided the basis for the official opening of Calvin College's 104th academic year at a colorful ceremony Monday morning, September 10, in the Fine Arts Centre at the Grand Rapids, Mich. campus.

President Anthony Diekema, after welcoming back returning students and extending a special welcome to new students, quoted the 11th verse: "He has made everything beautiful in its time. He has also set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end."

The audience sang "Another Year is Dawning" as a processional hymn to mark the entry of the faculty, to the accompaniment of full pipe organ and brass ensemble.

Rev. William Vander Haak, president of the Board of Trustees, offered an opening prayer. Randal Lankheet, a senior from Holland, Michigan, and student body president, added his welcome and urged students to get involved in campus activities.

The book of Ecclesiastes, Dr. Diekema said, places great emphasis on the basic questions of human life. "The thrust of the preacher is that God gives us a consciousness of being made for a purpose, made for something greater than an existence that simply ends in the dust."

Calvin College, he asserted, must subject all knowledge "to the scrutiny of God's revelation, to his revealed truth." He called for a rededication to "the enduring claims of Jesus Christ" and challenged the students and staff by declaring: "Each day we must be delivered from every inclination toward timidity and equivocation, every temptation toward indifference and cynicism, and every tendency toward gloom. Every day we must together be strengthened for the task of honest scholarship, always remembering that rigorous thinking in the full revelation of God is an indispensable prerequisite to Christian discovery and excellence.

Christmas comes early at Mariners House

by Hans Uittenbosch

Because you have been so generous and positive in your support, 1,100 seafarers who departed from Montreal, celebrated Christmas, 1978 in a different manner — with an expression of concern of a Christian family ashore.

Just recently I met a Greek seafarer who remembered your kindness accorded him at Christmas in 1974. "I'll never forget that," he said. And my colleague, Rev. J.E.F. Dresselhuis, has seen more than 2,000 parcels pass through the port of Vancouver last year.

So you have encouraged us. Processing so many parcels and preparing appropriate messages to the nearly 40 ships leaving Montreal shortly before Christmas is a Herculean task. But in that, too, you can help by mailing your parcel in November so that by December 1, it is in our office.

What should such a Christmas gift parcel contain? To be sure that every parcel is of about the same value, and in order to facilitate shipping, allow me to suggest that you obtain an empty children's shoe box.

It is suggested that each box contain a least one item of some value, for example: a pair of socks, a scarf, a pair of gloves, a touque, a tie, a set of handkerchiefs, a set of cuff-links, a bath towel, or some after shave lotion.

It is further suggested that each box contain a set of airmail envelopes, (with or without a writing pad) and a package of candy, chocolates, or nuts.

Should you wish to also enclose one or two other small items such as a clothes brush, a shoe-shine kit, or a miniature clothing repair kit, feel free to do so.

Finally we suggest that you enclose a small card, preferably with a few lines of your own on it. You might also wish to put your name and address on that card.

Kindly wrap each parcel attractively and firmly.

If at all possible have a ribbon around each parcel. As each parcel will be accompanied by a printed message which I will prepare personally, as well as by a copy of St. Luke's gospel in the language of the recipient, I will be able to slip this between the ribbon and the parcel.

A minimum of 40 parcels are needed to be able to serve one ship.

Attach a small piece of white paper loosely on the outside naming the contents.

Mail your parcel individually (wrapped in strong brown paper) or in lots (together with others) throughout the year but before December 1 to: Rev. H. Uittenbosch, MARINERS HOUSE, 165 Place d'Youville,, Montreal, P.Q., H2Y 2B2.

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NEXT WEEK:

Young Calvinist Convention

VIEWPOINT

"What is your only comfort?" — a case for memorization

I have an aunt who, when she was younger, was caught reciting the entire Heidelberg Catechism in her sleep...both Question and Answer...in an unending stream of semi-conscious oratory. There is little chance of such an incident occuring today.

Can you visualize your 16-year-old Johnny doing that in his sleep? By the time he reaches that age he is supposed to have memorized all 129 questions and answers of the "Heidelberger."

The merits of memorization have undergone educational scrutiny for decades. To memorize or not to memorize, that was the question. And it wasn't only confined to catechism classes and Sunday school. It was, and still is, an educator's question.

Memorizing develops the mind. The brain has an unbelievable capacity to store facts and figures but that requires training. We must teach and train our minds to do certain things. We learn by repetition. The elementary school student learns that 12 times 12 is 144 by repeating it over and over again in his mind.

Christian school students learn familiar Bible passages like Isaiah 53 by "memorizing" those verses. But unless they are repeated in the future, that memory work will be lost forever, buried in an obscure corner of the brain.

That mind-developing process takes time and training. It must be taught from grade 1 and it must be a continual growth process through college and university. Educational techniques have changed during the past generation, for better and for worse. The modern day student is lost without his pocket calculator. What used to be ingrained in the mind is now only accessable by pushing a few buttons on that hand-held computer. And if the batteries ever give out, the student is lost.

The modern student has so much more to learn but he needs that early "memory training" so that his mind can absorb that abundance of knowledge that will be flowing his way in future years.

There is a great deal of talk among church educators as well. I'm talking about those men and women who write and prepare church education material. They have been asking themselves: "Why memorize?" Do you memorize a Bible verse just so that you can recite it for the Sunday school teacher a week later? Is there a reason to memorize that particular verse? Is it really all that important that the secondary school-age student memorizes each and every question and answer of the Catechism?

You all remember the old "prison camp" theory — "memorize because, some day, you might end up in a concentration camp without any Bible." Then there's the "some day" argument — "memorize now, even if you don't like it and it doesn't make much sense to you, because some day you'll appreciate it."

The school should preach memorization for two reasons: firstly, the very act of memorizing strengthens the mind and trains it to remember certain things; secondly, the students should memorize facts and figures which are important in their education process.

The church, through its education ministry of Sunday school, VBS and catechism (it's all called church school these days), should preach memorization for one basic reason: long-term retention and accurate, word for word recall. The church believes that such documents as the Heidelberg Catechism are important to the life of the church. The recent translation makes the Catechism easy to understand. The student should be able to memorize the Catechism and know what it is all about. But the church should not stop there. It also singles out certain Bible passages which are significant to the church and which bear memorization. Perhaps of equal importance is the memorization of a "where to find it." The young member of the church should know where you find the Ten Commandments in the Bible, where you find the Sermon on the Mount, where you find the parable of the prodigal son, where you find the Lord's Prayer in the Bible.

If each member of the church had such a catalogue of reference built in to his mind, it would make for a more meaningful life as a witness of Christ.

The church school program was designed to be a 12-month-a-year educational program for the church's young people. That is the case in only 10 per cent of our Reformed churches. Most churches have a church "season" — September to May. church school instruction is under way again.

My 14-year-old catechumens are currently being introduced to the "Heidelberger" (No, it's not like a Big Mac"). Understanding and memorizing. That is what's in store for them as they devote the next two years to the study of this important confession.

Hopefully in two or three years they will review the Catechism again, possibly as part of the church education program, so that it will remain fresh in their memory and firmly imbedded in their souls.

Keith Knight

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Christian education in emerging Asia part 10

by Rev. Johan D. Tangelder

DATELINE: THE WORLD

What is Christian education? The term itself is simple enough and yet many Christians don't agree on its meaning. Not only in North America, but also in Asia, many evangelicals still associate the term with Sunday school, and Sunday school in turn is associated with the one hour of church education before or after the Sunday morning worhship service.

Philippine evangelicals view Christian education as "essentially the educating of people everywhere in the life and way of Christ and in accordance to biblical principles." However, even this concept of Christian education is largely meant to be implemented through the Sunday school. Therefore, much time and a great deal of energy are spent on promoting and improving the Sunday school.

A few years ago, the Phillippine Association of Christian Education (PACE) was founded to assist the evangelical churches with their education program. The general aim of PACE is to bring together evangelicals from every denomination in the country for an aggressive and nation-wide drive "to set high standards of C.E. in each agency of the local churches of the Philippines."

To motivate, train and mobilize C.E. leaders, National Sunday school conventions, staffed by experienced Bible teachers and theologians from the Philippines and other countries, have been conducted. However, Christian education shouldn't be limited to the one hour Sunday school class. Jesus Christ must be recognized as Lord in all aspects of education.

It is encouraging that more and more evangelical leaders in Asia are coming to see the need for a broader view of Christian education. A real breakthrough came when in November, 1978, at the University of Singapore, the 5th ATA (Asian Theological Association) Theological Consultation, with 90 theologians, met simultaneously for several joint sessions with 110 Christian educators from 16 Asian countries (including Australia and New Zealand), who attended the Pan-Asia Christian Education Seminar (PACES). Dr. Bong Ro, the executive secretary of ATA reported that both groups recognized their interdependence and pledged themselves to cooperative ventures. It was said that the ministry of Christian education is not just for women, nor confined to Sunday school. Christian education must play a significant role in the total ministry of the church.

In the theological consultations a greater awareness of the dangers of secularism was noted. Topics for discussion included "the importance of the Scripture on Gospel and Culture, Contextualization and Syncretism, Sociological Perspectives, and the Gospel and Islam, Buddhism, Hinduism, Communism, and secularism." Christians were urged to re-create elements of their own culture under the Lordship of Jesus Christ while other elements, like idolatry, must be rejected as contrary to the Word of God.

ATA and PACES were part of a larger conference. The Asian Leadership Conference on Evangelism (ALCOE) also met. During their conference evangelical leaders affirmed together their commitment to evangelization, "pledging themselves to seek to establish a Christian witness in each of Asia's unreached people groups, to evangelism and loving service, to pray and show concern for those who suffer for Christ." ALCOE participants noted that the task of evangelism in Asia has become more difficult because of an "all-pervading materialistic worldview."

They also said: "Political utopianism is simplistic because of its unfounded optimism about human nature. Individualistic escapism into selfish materialism is an unacceptable alternative. All ideologies which deny God, our Creator and Redeemer, his rightful place and distort man's true value and goals, must be countered by relevant Christian response in words and deeds." They called for the training of the most able Christian "minds to write and speak so as to show the relevance of the Gospel to the whole of society, not only to the individual but also to human society." And they encouraged "gifted young men and women to enter all levels of society, to maintain Christian standards, to seek a just human society, and to alleviate the suffering caused by poverty."

Will this deeper insight into Christian education lead to the forming of a wholistic biblical world and life view, able to battle the hosts of ancient and modern Asian idols? Will evangelicals develop such a broad vision that it will lead to the establishment of Christian education centres, institutions and even universities? Let us pray that this will indeed happen. But time is running out. Jesus said: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

Shalom Manor opens its doors to the elderly

Gerrit Otten with "Memory Box"

by Keith Knight
Editor

"This is the Lord's doing, and it is marvelous in our eyes." That inscription forms the motto of Shalom Manor, the Classis Hamilton home for the aged in Grimsby, Ont. The motto is meaningful for those who worked on the concept of the home for the past 15 years and who finally attended at the official opening on September 15.

Some 500 persons filled the Mountainview Christian Reformed Church next door to Shalom Manor to take part in the dedication service and, later, to attend the ribbon-cutting ceremonies which officially opened the home.

Rev. John Klomps of Hamilton was guest speaker and he offered a meditation on the theme, "This is the Lord's doing." He outlined the home's history, the result of overtures and studies which date back to 1964. The home has been the project of the deacons of Classis Hamilton which, in effect, takes in the 22 churches of the Niagara Peninsula.

Shalom Manor, Rev. Klomps said, is "just a brick building" but the emphasis is on those who live there and work there. In addressing the residents who lived there already, he said: "You are Shalom Manor, you are the living temples." This dedication service, he said, served as a confession: "This is the Lord's doing," but that we must also pray this prayer: "Lord, protect us."

Shalom means happiness and peace, and the home serves as a stepping stone on the way to God's shalom... eternal peace.

By September 15, 41 residents had moved into the home. It has accommodation for 76 persons and it is expected to be filled by the end of the year.

The president of Classis Hamilton Home for the Aged, Inc., the corporate name of the association which operates Shalom Manor, Mr. Clarence Boonstra, led the dedication service. He later heard words of congratulations from Ed Jagt, president of the Classical Diaconal Conference; Fred Witvoet, of the All-Ontario Diaconal Conference; Andy Mast of Holland Christian Homes in Brampton; Mr. Wiens, director of Tabor Manor, a Mennonite Brethren home in St. Catharines; Lincoln MP Ken Higson; construction manager Bill deVries; Mr. DeHaan from Maranatha Homes in Burlington, who presented a wheelchair as a gift from the residents at Maranatha; and Mrs. Irene Schouten of Grimsby who made a personal presentation of a Dutch songbook, "Prijst de Heer met blijde galmen."

Part of the home showing the lounge, dining room and kitchen.

Following the dedication service in the church, the crowd moved across the lawn and parking lot to officially open the home. Mrs. Jessie Hoekstra, a senior resident at Shalom Manor, cut the ribbon. Mr. Gerrit Otten presented the "memory box" which contains papers and clippings outlining the home's 15-year history, and placed it in the cornerstone.

A tour of the 2-storey facility followed. The home provides nursing care for the residents and all meals are provided in a large dining room. The residents' lounge converts into a place of worship for Sunday services for those residents who cannot attend the regular services next door.

Shalom Manor has a large support staff, from the volunteers who devote many hours towards crafts and entertainment, to the kitchen, maintenance and nursing staff, to the administrator, John Kamphuis, who comes to the home with a wealth of experience from the Maritimes.

The crowd which attended the ceremonies was a cross-section of the broad base of support for the home. Along with the residents, there were a number of older people who were "looking things over," so to speak. They were eager to look at the facilities, some of them in anticipation of a move there within weeks, months or years. There were the deacons, a good number of them, who came out to see the finished product of years of work. They were also there so that they could report back to their churches and answer questions from the elderly members of the church. There were also younger ones there, perhaps children and grandchildren of the residents.

It was most heart-warming to see a host of young women — nurses, nursing aids or volunteers — who conversed with the elderly in the Dutch language and who offered genuine care and concern for those who could not help themselves. Those young women do much more to provide a loving, Christian atmosphere than can be provided by fund-raising activities or plush couches in the lounge.

Above: Official opening of Shalom Manor by Mrs. Hoekstra.
Left: Some 500 people attended the official opening.

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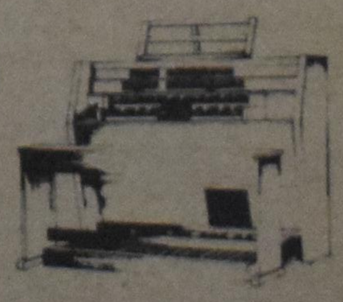

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Church Page

Pastoral Pondering

Games people play

As a pastor I, from time to time, see people playing the game "hide and seek." Here in First Church we are a fellowship of students, adherants and members who number between 700 - 800 people. Many single people and couples are often gone on the weekends. They are visiting friends or family and worshipping elsewhere. We have business people who travel, young parents who must stay at home with a sick child and people who, regrettably, are irregular in their Sunday worship. This means that on any given Sunday we see 600-plus people who attend worship services.

Obviously, we have a responsibility to watch out for one another and encourage one another in Sunday and weekday activities. See Hebrews 10: 23 - 25 on that.

But we are too large a group for anyone, including the elders and ministers, to play policeman over adult members, especially when they have made profession of faith. It can happen, therefore, that someone stays away for quite a few Sundays before anyone notices. Sometimes such a person or family is playing hide and seek. When an elder or the pastor finally calls, he (or they) is indignant: "How come it took you so long to get here?" Their absence was meant, you see, to call attention to themselves. It sometimes fails to do this. But now all the blame falls on "the church — forgetting, of course, they are the church.

What is the solution for this? Among other things, get involved. Take responsibility for yourself and others. If you feel the need for conversation with an elder or the pastor, tell him and set a time. If you have a moment, read the last chapter of I Thessalonians. God bless you!

Rev. D.J. Hart
First Chr. Ref. Church
London, Ontario

Mason's melodies

Today we hope to sing "Work for the Night is Coming," with words reflecting a theme about Jesus as recorded in John's gospel. The melody is by American composer, L. Mason, who wrote many tunes that were thought to be simple but correct and appealing to the feelings of many people. Mason wanted his tunes to be "devout," fitting the gospel, and he rejected a tendency that arose already in the 1800s to use current secular styles in the services of worship. He said, "In these enlightened days of reform, the public is called upon to recognize in the current love songs, the vulgar melodies of the street, of the midnight reveller, of the circus and the ballroom, the very strains which above all others, we are told, are the best adapted to call forth pure and holy emotions, in special seasons of revival!" Mason did not agree with that line of thought. And truly, church music should be true to itself and should also have an excellence all its own, without copying the latest fads. Many of Mason's melodies and arrangements are found in our hymnal.

Kildonan Chr. Ref. Church
Winnipeg, Manitoba

With the voice of singing

There has, in recent years, been a clamour for participation, or for more participation, by the members of the congregation in the worship service. In one way that is a legitimate request, for worship must be dialogue with God. Our uniquely designed steeple reminds us of that every Sunday. Worship is a two-way street. God reaches down to his people, and we reach up to him.

The problem which we face is the problem of meaningful congregational participation. Having one or two individuals participate does not solve the problem for it would still leave 99% of the audience sitting by and watching. No easy and meaningful answer has yet been reached by churches which have tried a variety of approaches. Virtually all innovations become stale after a while.

And this leads us back to an old form of congregational participation which has been around for hundreds and even thousands of years, but yet retains its freshness and its meaningfulness in spite of its great age. Yes, you guessed it: congregational singing. It involves every last member at one and the same time. No one needs to be left out. Every Sunday you can put your whole heart into it with gusto and with feeling. And many people do just that, judging by the lusty joyful singing in our congregation.

This is also why we sing more than we used to in the past. We have been singing one additional hymn for quite some time now.

As a rule I spend considerable time at choosing specific hymns. Whenever possible, all the hymns in a given service will relate to the theme of the sermon. This is one way in which the congregation can increase its participation in the service. Hymns are chosen so that there is definite progression in the worship service. The last hymn before the doxology, therefore, ends on a note of praise. Futhermore, from both the worshipper's and the pastor's points of view, two hymns after the service, as we do in our congregation, had definite advantages. It allows the pastor to pick two hymns, rather than the customary one, which are a direct response to the Word of God. Since these two hymns relate to the sermon, the congregation receives opportunity to respond in song to the message in an extensive manner. We should always pay careful attention to the words of the hymns we sing.

By way of suggestion, you may find it very helpful to read over the words of the last hymn of the service while the offering is being taken. In this way you will sing the hymn more meaningfully, and your response to God and participation in the service will rise accordingly.

Rev. H.G. Samplonius
Maple Ridge Chr. Ref. Church
Maple Ridge, B.C.

this may change soon.

Westmount Chr. Ref. Church
Strathroy, Ont.

A new parental ministry

Consistory decided to propose to parents of young people ages fifteen to eighteen the formation of a "Parents' Society." We would expect such a society to assume responsibility for consideration of our young people's needs and planning meaningful programs if possible. A meeting for discussion and possible organization will be held in this church next Friday evening at 8:00 p.m. Please make it a point to be present. Young people concerned are most cordially welcome also.

Emmanuel Chr. Ref. Church
Calgary, Alta.

Parents please note:

Our club is having a problem and we need your help! We have a few girls in our program who do not belong to our church. Near the end of the season and during the summer some very rude and hurtful things were said to some of these girls. Of course, these girls do not look forward to another year as Calvinettes. Last year we had a girl quit because she felt left out by the other girls. Parents, please talk to your daughter(s). Girls, please make a special effort to be friendly to all girls in your group so that everyone will feel welcome. In this way we will be able to continue to reach out instead of receiving a bad name in our community.

An Ontario congregation

Ecumenical mission

A missionary project engaged in a flying ministry in Northern Canada needs experienced secretarial help (part-time or full-time) for its Edmonton Office. Please call Mr. Scott at "Lamp," 424-0861.

A brief word of explanation: Although we are the Lutheran Association of Missionaries and Pilots, much of our ministry in the north happens in cooperation with lay people and clergy of other denominations. Thus, a Christian of another denomation would be very comfortable working with us in our Edmonton Office.

Bulletins of the Edmonton
Chr. Ref. Churches

Where duty calls be never wanting there

We want to emphasize that the Households of Faith will not be discussion groups, but action groups. That is why the frequency and time involved in meeting will not be time consuming. In the Households of Faith we will be asked in a very specific way to show concern and to extend help in spiritual, or any other needs, to each other.

Now, that is not even new. We are always supposed to do that. Nobody would even dare to say that we have not been doing that in the past. Of course we have. After all we are the body of Christ. How could we function if the members were without concern for each other? So we are not trying something that is new in itself. What is new is that we will try to intensify our concern and make it more specific. In other words, we are trying to do what we always have done (or were supposed to do) in a new improved way.

If some of our members would say: "Well I just don't want to be involved" they should remember that they were chosen and have chosen to be members of the body of Christ. Does it check to say that you don't care about improving the manner in which we show mutual concern for each other? Let us all continue to think about these things.

First Chr. Ref. Church
Chatham, Ont.

O swell the full chorus

After a thorough study of investigations and discussions with experts in the field of organs and church music, the Music Committee came with the following proposal to improve the organ in our church:

- to add a 4 rank 2⅔ mixture to the Great, to be installed in the Aeoline space and the Aeoline to be moved to the Salicional space.
- to replace the Dulce Cornet on the Swell with a real Cornet by adding a Tierce in the Vox Humana space to the Nazard already present; the Dulce Cornet pipes to be used for the Tierce and the Vox Humana pipes are to be sold (or stored).
- to add a 3 rank mixture at 1' pitch to the Swell, to be placed on the present Dulce Cornet topboard.
- to consider an overhaul or factory revoicing of the Pedal Trombone after the above changes have been completed.

The consistory, after discussing the proposal in the presence of 2 members of the Music Committee, approved in principle the Music Committee's 4 point proposal, but decided to avoid an increase in our budget. Instead, it encourages the committee to raise funds for this worthwhile project. The total cost of these alterations will be approximately $11,000.00.

Trinity Chr. Ref. Church
St. Catharines, Ont.

Canadian Ministers needed:

There are very few Canadian students at Calvin preparing for the ministry. We pray that the Lord will move some of our young people to enter the ministry to preach and to give pastoral care to God's church. It is not easy, but it is wonderful to work in this way for the Lord. Young people, we ask that you consider this task seriously. Our Student Fund has no students to support at this time. We hope and pray that

Church News

Christian Reformed

New Clerk

Williamsburg, Ont. — John Rhebergen, Box 58, Williamsburg, Ont. K0C 2H0.

Dieleman admitted

Classis Huron, in session on September 19, admitted Candidate Adrian Dieleman to the ministry of the Word and scaraments in the Chr. Ref. Church with the concurring advice of the synodical deputies. Classis is thankful for this dedication and congratulates Rev. Dieleman as he begins his ministry in Blyth, Ont.

B.B. Bakker
stated clerk

Tenyenhuis admitted

Classis Hamilton, in session September 26, admitted Candidate Lammert Tenyenhuis to the ministry of the Word and scaraments in the Chr. Ref. Church with the concurring advice of the synodical deputies. Rev. Tenyenhuis will begin his ministry in Niagara Falls, Ont.

J.W. Jongsma
stated clerk

LETTERS

Roman Catholic Church supports Communism, says reader.

Dear Sir:

As usual we look forward to receiving your paper *"The Calvinist Contact"* even when it is over a month late. But this morning I was shocked and disappointed on reading the letter of Jacob Hamoen, "The Day Which the Lord has Made," and especially with the lines, "Let's close ranks, brothers," etc. "and lock arms with your Roman Catholic fellow fighters."

Does Mr. Hamoen, and some of like thought, know what he is saying? Does he know church history? Did he ever read any books on the Roman Catholic Church and the Popes, and abouth their teachings? And if he is a Christian Reformed Church member, does he not know what Luther, Calvin, Zwingley, Melancthon, Tyndale and John Knox said about the Popes as the anti-christ? I do not wish at this time to write why he is the anti-christ, but rather to comment on the political side, and only in recent history, and see after this if we should still "lock arms with the Roman Catholics."

Christ was born, lived and died in poverty. His (Hamoen's) so called church is a multi-billion concern and is the wealthiest institution on earth. The Roman Catholic Church is a world religion, a world financial power and a world administration, interwoven in political, economic and social concerns.

When in 1917-1918 the Communist Revolution took over in Russia, the Roman Catholic Church openly condemned Red Russia. But secretly she welcomed Bolshevism, as she was after the wealth of the Russian Orthodox Church. She locked arms with the communists as she saw her opportunity to finish the task of eliminating Orthodoxy in Russia as her enemy for 800 years. The Vatican diplomats began secret negotiations, disguised as famine relief missions. Lenin agreed with the Pope. Roman Catholic priests were instructed in the Orthodox Church rituals. But when Lenin and his followers saw the real game, this secret honeymoon was over in 1925.

In 1922 when Mussolini came to power the Roman Catholic Church put up a Roman Catholic party to fight facism. But after breaking with the Kremlin, and a secret deal with Mussolini in 1926, the Roman Catholic party was disbanded, and the leader and followers were ordered by the Pope himself to support facism, by the signing of the Lateran Treaty in February 1929. The Pope supported Mussolini and facism, if he would fight communism and support the church. Italy recognized the Vatican State and paid her over 750,000,000 lire. The church was exempt for taxation. When in 1936 Mussolini invaded Ethiopia, the Roman Catholic Church blessed it and sprinkled "holy water" on the departing troops.

When the Roman Catholic Church property and wealth was in danger in France and Spain (with over 6,000,000,000 pesetos) she was in opposition to those governments and in Spain when civil war broke out, she intervened and sided with an unknown general named Franco and supported him in the revolt. After four years of bloody civil war (1,000,000 dead) Franco won. The Roman Catholic Church chanted Te Deums. Her billions were saved: the Lord be praised!

In Germany, Hitler became Chancellor in January 1933. He promised and ensured stability of church property in the Nazi Reich. In June of that same year the Pope and Hitler signed a solemn treaty. The Roman Catholic party leader, Franz von Papen became Vice Chancellor, next to Hitler. While Hitler guaranteed the church her property and wealth, and promised to fight communism and to destroy it, the Roman Catholic Church ordered her clergy to take an oath of fealty to Nazism. The bishops made all Roman Catholic priests swear that they would never oppose Nazi dictatorship. Hitler became the defender of the Church, and Roman Catholic volunteers from Roman Catholic countries fought beside Nazi Germans in Russia. On Sundays special prayers were said for the welfare of the Reich (Nazi Germany). Not once did the Pope say anything about the six million Jews who died in German concentration camps.

If Popes Pius XI and Pius XII were openly opposed to communism and facism, Pope John XXIII and Pope Paul later were more friendly to the Kremlin. In 1963, Mr. Krushchev sent congratulations to the Pope through his son-in-law. In 1964, Mr. Krushchev delivered an expression of approbation concerning Pope John XXIII. In 1966, Mr Gromiko, the Soviet Foreign Minister spent forty-five minutes in conference with the Pope. In 1967, the Soviet President Podgorny met the Pope; the first meeting between a Soviet head of State and the head of the Roman Catholic Church since the Russion revolution!

One of the outstanding factors in the political evolution of the Roman Catholic Church is the changed attitude of the Vatican towards the communist world and the Italian communists in particular. A few nights ago, as I was watching TV, and as they talked after the funeral of Lord Mountbatten and of the terrorists in Ireland, one of the spokesmen said the Roman Catholic terrorists are smuggling weapons from Red terrorist groups. Here you have Roman Catholic fighters locking arms with communist fighters. The Pope could stop this at any time if he wanted to. But the problem is that Ireland, under Popes Hadrian, Innocent X, Adrian IV and King Henry II, became part of the Mother Church in about 1155 A.D. Later the English got control again, and the Vatican is determined to regain control. Wherever the Church's riches are in danger she will intervene, through religious means, political means, or by means of war.

As we read the prophecy of Daniel 2:31-45 we see the Roman Empire divided into two legs and ten toes, in the days of Constantine in East and West: Russia now politically and Rome religiously. When those two great world powers come together in the ten toes (Great Britain will be out), and in the ecumenical movement (the churches back to Rome) then the Image will stand erect on his feet. These days now are days of amalgamation. The Common Market with its treaty in Rome, and the ecumenism under the common bond of Rome, these are gaining speed to that end. The present Pope's visit to Poland is witness to that. This Rome or Babel is in opposition to Jerusalem. The Vatican does not recognize the State of Israel and has not an embassy there. She does have them in other states who are opposed to Israel. In the erection of the image of Daniel and as head of the Image she will fight Christ after his coming back to earth again, thinking that Christ is the anti-christ opposing her. Read Daniel 2: 34, 35 and also Revelation 11:15.

Do the Roman Catholic Church and the Pope hold fast to the teaching and doctrines delivered by St. Paul? Read what Paul has to say about this in 2 Thessalonians chapter 2. Also read Revelation 17 and 18 and in contrast read the last three chapters of Zechariah. It is amazing to find the word "Jerusalem" twenty-one times there, (thirty-five times in the whole of Zechariah). Notice the word "shall" in seventy-seven different connections; the words "that day" fifteen times; "and it shall come to pass" eight times.

Is there a future for Jerusalem? Will Christ really return to earth to set up the Kingdom of God on earth? And is Rome, modern Babel, to be destroyed? Of this there is no doubt, for the Scripture says, "in that day" and "it shall come to pass." Do we "lock arms with Roman Catholic fighters" or do we listen to Revelation 18: 4, "Come out of her my people..." The answer is yours individually.

John Booy
Delta, B.C.

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PASTORAL COUNSELLING

Jogging

by Ralph Heynen

We spend the winters in Arizona and California where the weather is more favorable to outdoor living. When you move about a bit it is obvious that many people are jogging or running. Especially during the weeks we spent in California it seemed that everybody was taking that form of exercise. It's a desire to keep fit. In our previous generation we would have considered a jogger or a runner a rather strange picture, a person who is doing something quite different from the ordinary.

A person ran down the road only if there was an emergency — if he was running to something, or from something. But today it has become quite a different sort of thing. It seems that there is a kind of group consciousness about jogging. You talk with each other about how far you jog, or how fast you run or how often you jog. Some jog three times a week, some every day of the week and it's gotten to the point where people are rather proud of the fact that they have this accomplishment. If you don't have this joy you really aren't part of the group.

A book has been written on jogging; another one about running, and I suppose other books will follow. In colder parts of the country they do cross-country skiing instead of jogging, but many people are taking this matter very seriously. A mother of 2, who is about 35 years of age, tells how she keeps taking her pulse as she jogs or she runs. When her heartbeat reaches about 145 or 150 she realizes she has to slow down a little bit. There's something I admire about people like this. They have a lot of determination; they're willing to suffer a good deal of pain to keep in shape, because it's not the most comfortable thing to do. To get in touch with themselves, at least with their bodies, they feel that this is important to them. Important enough to lay aside other things and to do this. Our feelings are going to be governed by the shape of our physical health. We need a healthy body so that we can become one total whole — one total person. Of course, I don't jog at my age. I content myself with walking and riding a bicycle or playing an occasional game of golf.But some people still say, even at my age, "You ought to try jogging...."

It's obvious when you look around you that many people are conscious of physical fitness. Within a few blocks of our trailer here, there is a tennis court used by people of all ages (and shapes). There is a heated pool; there is also a therapeutic pool. All of these facilities are used a great deal. In addition, we see whole families...wives, husbands, and sometimes the children riding bicycles together. It's something they can do together. The need for physical fitness has been publicized during the last 10 or 20 years. When young men were drafted into the army almost 30 per cent were unable to meet the physical qualifications. That was a reminder of the fact that many of us are not in shape. And, even more jolting, was the result of physical fitness tests given to school children where many of them failed because they could not pass the test. In fact, one third failed completely. And I saw a figure awhile back that mentioned that some 90 per cent of the children were not really up to the standard where they ought to be. In former generations, we didn't need to go jogging, we didn't need all these health spas because there was far more exertion and energy required to do the daily work. Just the business of living required that. Today we make our living as easy and as comfortable as possible. Many people live in apartments or condominiums where they don't even have to mow the lawn or shovel snow.

For some people it has become almost like a religion to keep fit. I was thinking of that when I talked to this young mother who jogs 4 miles about 3 times a week. To her, keeping fit has become almost like a religion. And the Lord does tell us that we ought to keep our bodies in shape. It's important that we do this in our lives. But there are other things connected with this. Health spas have become places where people find a new kind of kinship. Lonely people use these spas as a place to socialize. Or at least, to be with others who are in the same shape they are.

Other people have less interest in health spas, but they find their satisfaction in health foods. I receive letters from compulsive health food consumers who suggested that if people only ate the proper foods they would be in better mental health; in fact, somebody even made it so strong that you could close your mental hospitals if you all ate health food. Some of these people feel guilty if they eat food that has not come from a health food store or that has not been grown organically. This is carrying a good thing a bit too far. At a group meeting awhile back, I suggested that if people would give as much money to the work of the Lord as they spend on their programs for keeping fit, their programs would be legitimate and it would also help to keep the cause of Christ moving a bit more smoothly and not have as many financial struggles. I got rather a heavy argument when I mentioned that statement.

Paul says to Timothy (who evidently was not too strong) "bodily training is of some value; godliness is a value in every way." Paul must have known about the physical training given to many of the young Greek men and to the Romans. And he was warning Timothy to keep things in balance. there are some mothers who spend several mornings a week in a gym. They also get involved in swimming, tennis, golf, raquet ball — whatever it is — they are in excellent shape; they are specimens of health. But what happens to the home — what happens to the family when they are gone that much of the time? How much time do they have for reading or attending a good concert or a play? How much time is there left for spiritual things when we spend that much time on just keeping fit?

I'm very strongly in favor of keeping fit, but let's not carry this thing to the extreme. Our bodies are the temples of the Holy Spirit and we must keep them in shape. Time spent in wholesome exercise or sports is not wasted, but let's keep life in balance, because it is important to see that after all, we are not just a body that has to be kept in shape, but we have a soul; we are a whole person with a mind, feelings, with spiritual needs. All of them must be met and when we give too much time to one and not enough to the other, we're going to be out of balance. Let's learn to live lives that are whole because well-trained muscles can still mean that we are lacking in a sense of personal wholeness. It may just be the kind of outlet that we need for our boredom.

THOUGHT FOR THE WEEK:
Do not always live in the outer courts of the temple of the soul but learn to live in the "Holy of Holies" — in that which lies within you. For when the attacks of the world come to us in an alarming way the soul's health will be found when we are in solitude, when we can be alone with God; with the soul looks up.

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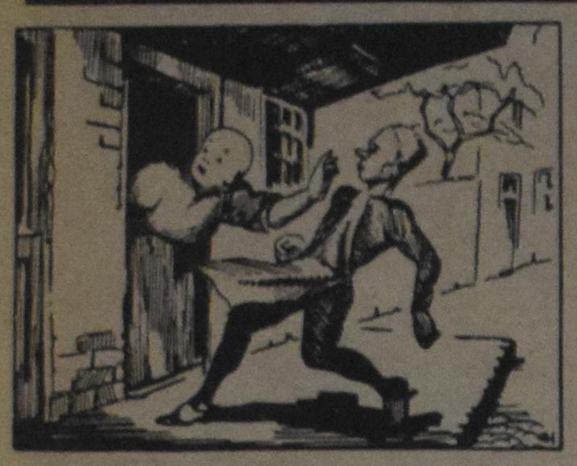
The Adventures of the Jolly Baker

by W.G. Vandehulst



41. "Her cap? Her cap? They captured her cap?" Baker Bumble was terribly shocked. His round, rosy cheeks paled. The wicked woman who had insulted the strange king must be *his* wife! Suddenly he knew why she had looked so . . . so strange.

But at the same time he also realized that his foolish wife was in great danger. If the tailor, that awful gossip, saw her capless, and if he told everyone in the neighborhood that she was the culprit, then the news would soon reach the King's ears. And then, then his wife would be . . . .

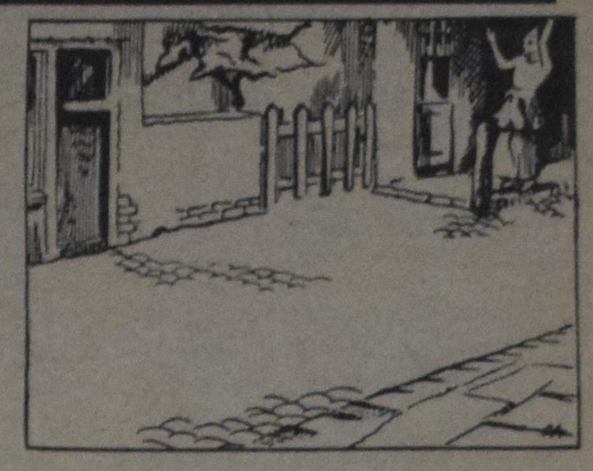
Baker Bumble had to save his wife. He rushed forward, lunging over the Dutch door so that the little tailor almost fell backward.

42. "Quick! Quick step back a little! I want to see if the Supreme Royal Chef is coming yet."

"Take it easy!" grumbled the tailor. "You almost bowled me over."

"Sorry, I'm a little excited. But I don't see hide or hair of that high-hatted bully baker. Good! I'll walk with you a little ways. Come on, let's go!"

The fat baker hastily stepped outside and even more hastily slammed both the upper and lower doors behind him so that no one could look inside. Taking the tailor by the arm, he swept him along.



43. When the doors slammed shut, Mrs. Bumble stuck her capless head into the bakery to see what was going on. There was no one in the shop.

She shook her capless head so angrily that her hair, which had been neatly combed, again slipped loose. "Oh, that bumbling numbskull! Where did he go now? Did he run off again? And why did he close both doors?"

She'd see if she could spot him and call him back. Yanking open the upper door, she leaned forward to look down the street.

44. Yes, there he went, the foolish fathead. If he didn't pay closer attention to the raisin buns, he'd end up in jail!

She waved her arms, calling and shrieking, "He-enry! He-enry! You come back here! You come back here right this minute! You hear me?"

Baker Bumble heard her call. He looked back, his heart pounding with fright. The tailor began to turn around too, but the baker quickly threw his big arm around the tailor's head so that he couldn't see anything and then dragged him along.

"Hurry, hurry! Into this alley!" The tailor could hardly keep up because of his stiff legs, but he had no choice, he had to. Why was Baker Bumble acting so strange? He couldn't understand it.

45. Farther down the alley was the inn. "Come on," said Baker Bumble, "I'll treat you to a glass of beer. To honor the strange king. And to wash the dust from our throats." Hurriedly he pushed the tailor inside. He was about to step inside himself, but in a cage hanging above the inn door a pretty goldfinch suddenly began to sing.

"What a pretty little thing! What spirit!" thought the baker. "Locked in a cage and yet able to sing so beautifully."

Putting his hands on his hips he stood and looked and listened, forgetting all about the tailor, forgetting the beer, forgetting his capless wife, forgetting all danger.

"What heart!" he sighed. His kind eyes shone with deep happiness.

46. The tailor drank his beer and told the innkeeper about the wicked woman who had insulted the powerful foreign king.

"And they say he's a real bear, that king, and that he might declare war. Our king was pale with fright. And it's all that woman's fault. But no one knows who she was. If I knew, I'd go right to the palace guard and report that vixen. Wouldn't the King be grateful! Maybe he'd ask me to make a fine suit of clothes for him just like he asked Bumble to bake him some buns. Then I'd become famous too. Oh, if only I knew; if only I knew!"

47. "It's . . . it's madness! That's what it is!" sputtered Mrs. Bumble angrily. "How can he go away at a time like this? What if the Supreme Royal Chef shows up? Oh-oh, and will you look at that! The buns are all mixed up again, and that big, beautiful one, the shiniest one of all is no longer in the middle. How awful!"

Hastily she began putting the buns back into neat rows, saving the place of honor for the big one. After that she washed the counter and polished all the copper knobs in the bakery. When the Supreme Royal Chef came, she wanted everything to gleam like gold.

She tugged at her jacket to smooth out the creases. She put up her hands to straighten her cap.

48. Her cap? Her cap? Suddenly she remembered that her cap was gone.

And—oh, horrors!—she heard noises out in the street. When she looked outside she saw Lou and a rowdy band of boys come prancing and hooting and shouting down the street.

And behind them? Mrs. Bumble turned pale with terror. Behind them glittering in the sun she saw a golden spoon. The Supreme Royal Chef and all his under chefs were coming.

And without her cap! Dashing inside, she dove into the linen closet, reached into the dark interior and pulled out a cap. But it wasn't a neatly starched and pressed cap; it was a soft, floppy one. And the Supreme Royal Chef was already at the door!

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Politics

The poor we have with us

by Ben Vandezande

It was the end of the long hot summer of 1968 in the city of Chicago where Mayor Daley urged his police to "shoot the looters" in the race riots. I was driving on the Dan Ryan expressway, which is the equivalent to 2 expressways raised 50 metres in the air. Looking over the edge we could see the ghettoes where the poor lived, where the violence was always ready to erupt. Fear lived in most hearts.

Futher along that expressway we couldn't help but see an urban renewal project — a towering 20-storey building that was built less than a decade before. It was dirty, windows were broken, and it had every appearance of the slums it was intended to replace. I never got off the Dan Ryan to look closely to get to know the people there from personal experience. I accepted the images of what people told me about the area.

I haven't changed much. The paths of my life still run like an expressway over and above the poor in my own neighbourhood. I rarely take an "off ramp" to scratch the surface of my images of these people.

And yet, for years I have been concerned with the plight of the needy in the world. The church in general has devoted much time and energy to the study of world poverty and need. An excellent start has been made in the book *He Had Compassion on Them*. And yet, only recently has the reality of poverty, injustice and need in our own communities become a reality. Poverty doesn't only happen in Africa, India or Latin America. It is becoming clear that if I truly want to make the Third World my first concern I must deal with those same wants and needs on my own doorstep.

Even when we bring ourselves to look at poverty in Canada, Niagara or in our own neighbourhood it is usually the extremes we notice — the derelict panhandling his next drink or the shabbily dressed old woman screaming abuse at the pigeons in the park. These obvious cases are only the extreme edge of poverty.

Canada, like any other "developed country" of the First World, has created an underdeveloped country within its borders. To be sure, what it means to be poor varies a lot from one country to another. A person earning $5,000 a year in the Niagara Region or Vancouver or Edmonton, is not as financially poor as a tenant farmer earning $200 a year in the Upper Volta in India.

The rich world's poor are better off on the surface. But in Canada to be poor is to be — by definition — a failure. They didn't "pull themselves up by the bootstraps" like we did. We see the poor as a blemish on a society of people who have made out well. Many ask, "Why can't they work hard like we did?" The reality is that many of them do work very hard. (63% of those classified as poverty cases work; 32% are unemployable because they are old, disabled or female heads of single parent families.)

But poverty offends us. The poor cease to be people who face tough and often overwhelming barriers. We allow our image of the 5 - 10% who are irresponsible, reckless, or lazy, to explain all poor people. Instead of feeling closer to them we feel removed and separated. In our frustration, we make the poor into a "problem to be solved."

Blaming the victim

Curiously when faced with poor people we look for ways we can blame them for their situation.

In the case of the single parent family we are inclined to feel that the mother got what she deserved. "She made her bed, let her sleep in it!" If the poor spend their meagre incomes on colour T.V.'s or fancy clothes we feel they are being wasteful. One woman I know has six of the most beautiful nightgowns hanging in her closet even though her children badly need dental care and the house has little furniture. She explained this by saying that dental work took so long to save for and at least the nightgowns gave her something for herself.

Part of the result of blaming the poor is that most attempts to "help" takes the form of acts of individual charity. We give some of our leftover clothes to them or maybe at Christmas we give them a basket of food or toys.

And yet we hesitate to be too liberal in our help. One church group, when faced with the needs of a poor person suggested they give $10 and loan the other $10. The suspicion is always there that they might be cheating on us. And if they were irresponsible at a certain point shouldn't they bear the burden of their own mistakes?

We wouldn't deal with the physically hurt that way. If a person comes to you with a broken arm you don't make your help conditional on how he broke his arm. (ie) If he fell off a ladder you'll help; if he was fighting in a bar forget it. In dealing with poverty, we can only go beyond individual charity by not assuming the majority of the poor are to blame for their situation. Neither can we hope that by bringing them closer to our material standard of living their problems will disappear. Poverty is much more than a shortage of cash. Fundamentally it means being dependent, helpless and have no influence. It means being shut off from many avenues of a life in full service to God.

Needed: a public apology

It must have been enough to make the hungry and lesser developed countries of the world angry.

The scene was the meeting of the World Food Council in Ottawa. Mr. John Wise, the newly appointed minister of agriculture, rose to the occasion to promise that Canada was ready to provide more grain and money to meet the needs of the suffering.

Canada would raise its contribution to the new Food Aid Convention from 490,000 metric tons to 600,000 metric tons, according to Mr. Wise. Coupled with a promise of $2 million to help Third World countries with development and a contribution of $5.5 million to the international Emergency Food Reserve (for help in disaster areas) it seemed Canada was reversing its trend of allowing its foreign aid to slip. It was a promising step in the direction of meeting the goal Mr. Pearson had set of 1% of the GNP.

Then Mr. Clark addressed the delegates and pulled the rug out from under those positive proposals. He announced that Canada had no intention of goining beyond the $400 million in aid annually.

Apart from the election promises the scene at the Food Council where we spoke out of both sides of our mouth (on the same day!) should have been enough to make us ashamed.

Surely, the developing and needy countries must wonder.

They are, of course, in a position where they have to take what they can get, but such flippant policy statements are humiliating. Our approach of "here, have some — opps, sorry, we can't afford it" can only aggravate a tough situation they already face.

We owe them an apology. But more than that (because words are apparently cheap) we should apologize by returning to Mr. Wise's initial promise.

These countries can't offer reprisals such as the Arabs did at the suggestion of the move of our embassy from Tel Aviv to Jerusalem. As a result we think we do not have to be afraid. But integrity would demand a response to the Third World that shows our desire to honour them and to honour our own name.

To do less is to give in to the idea that only those who have power influence us.

Note: After this article was written, newspapers reported that John Crosbie told fellow finance ministers within the Commonwealth that Canada opposes appeals from the debt-ridden developing nations for more financial assistance from the International Monetary Fund. The increased use of IMF resources to bail out poor countries out of their balance-of-payments problems will be resisted, he said.

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Calvin College has representative

Aileen Van Beilen

A native of Toronto, Aileen Van Beilen graduated from Toronto District Christian High School in 1974 and from Calvin College in 1978. She majored in history at Calvin, served as a Student Fellow in the Calvin Centre for Christian Scholarship in her senior year studying the topic of "Christian Stewardship and Natural Resources," and worked part-time at the college last year, while a post-graduate student, as a research assistant for the Dean of the Faculty.

Aileen's work in the Calvin Center and for the dean included writing *Hunger Awareness Dinners* (a planning manual for groups setting up special dinners which illustrate the different and often insufficient diets of people in different parts of the world) and editing the various materials, including the group book, to come out of the 1977-78 Center activities.

Aileen is now the Canadian Admissions Counselor for Calvin College. She plans to visit prospective students and their parents in Christian and public high schools and in churches all over Canada, but especially in British Columbia, Alberta, Ontario, and Nova Scotia. Her office address is: 455 Spadina Road, Room 210, Toronto, Ontario, Canada M5S 2G8.

The Committee for Women in the Christian Reformed Church invites contact with women and men who believe in the full and equal participation of women in the life and work of the church. Write Joan Flikkema, CWCRC Chairperson, 1060 Cherrywood Lane NE, Grand Rapids, Michigan, USA 49505. Phone (616) 456-1813.

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Feike Asma has fall tour across Canada

The celebrated Dutch organist, Feike Asma, will visit Canada and the United States for another tour of recitals. Besides his regular organ recitals, Mr. Asma will also perform with a number of choirs.

As a student he played his first service at the age of nine, while his first commission was at the age of 13 in the Dutch Reformed Church of Den Helder; followed by churches in Leiden, the Hague, and at present being organist of the "Grote Kerk" of Maassluis. He studied under such "greats" as Jan Zwart, Hugo VanDalen and Paul Van Kempen.

Works by Bach, Handel, Guilmant, Zwart, Asma and others are on the program. As usual Mr. Asma will play a concert of considerable variety. The popular sing-a-long will be featured at several recitals and again evenings with Feike Asma "in concert" are available in October and November this year. Mr. Asma will perform in Nova Scotia, Ontario, Alberta, British Columbia, as well as in the U.S.A.

On one of Mr. Asma's tours, the Halifax Star commented that "this master of the organ tackles each number on the program with confident capability and interpretive soundness." The Ottawa Citizen noted "there was no doubt that we were hearing musicianship of the very highest order. It was the most striking organ recital this critic has had occasion to attend."

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Y.E.S. Conference draws 100 people

Meadowvale Community Church in Toronto, Ont., was the scene of this year's Youth Evangelism Services (Y.E.S.) conference. About 100 people from all over Southern Ontario gathered for a day of fellowship and instruction.

A capable music director, Mrs. Barb Siebenga, taught the born choir members several fast-moving songs, with the help of pianist, Kathy Vink.

Mrs. Penelope Tyndale kept our interests by providing the morning session with a talk on "Feed my Lambs." This included the nature of the shephard in terms of feeding and calling, and how the lambs should be fed. Relationships with club members and the area of Christian Service were also dealt with. Welcomed feedback from the audience concluded this beneficial lecture.

Lunch included efficient service by the Meadowvale kitchen staff and homemade soup with sandwiches. Second servings went as fast as the first. During this time, Mrs. Eleanor Munnik recognized Rev. Evert Gritter's efforts with the Youth Evangelism Services organization. Workshops such as "Games," "Discipline," "Each Child is Unique" and "Sculpture," left the afternoon behind. Enthusiastic conversation about the sessions lined the buffet tables set for a supper.

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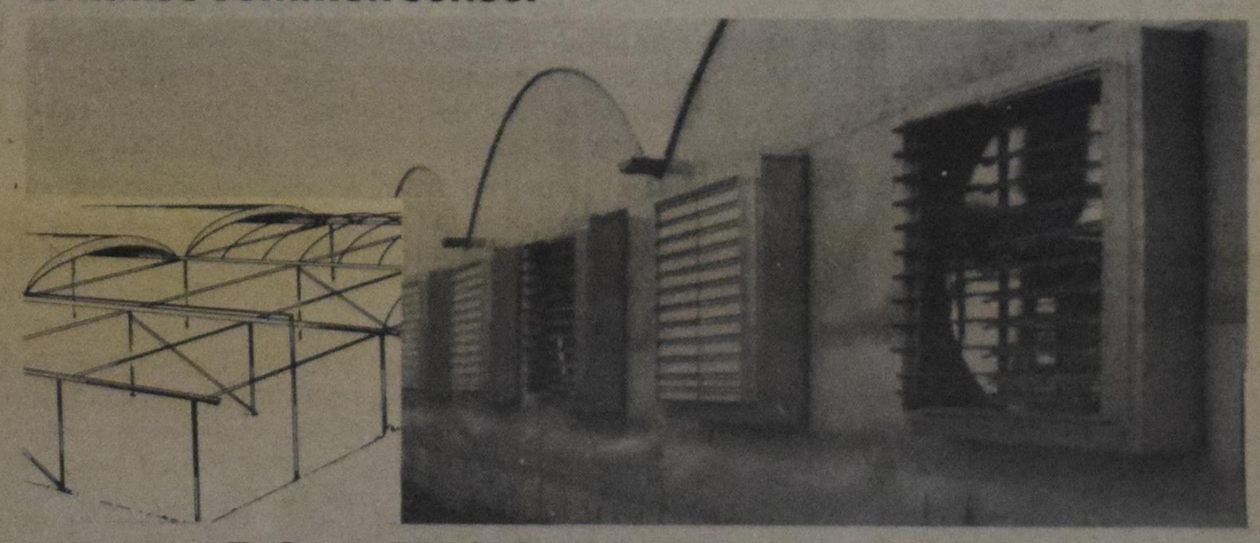

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Young adult rally draws 200 people from across Ontario

by John Zwaagstra

Mr. Zwaagstra is a young adult living in Hamilton, Ont.

What began as a seemingly far-fetched idea soon developed into something very concrete and a beautiful experience. Enthusiasm, hard work, prayer and God's helping hand finally brought forth the first annual Young Adults Day Rally on May 26, 1979. The rally was sponsored by the Christian Young Adults of Hamilton, Ont., and was held at the Hamilton District High School and Immanuel Christian Reformed Church in Hamilton. One might say it was a milestone in history since the rally must have made a lasting impression for those who attended.

The theme of the rally, "Building one another up" actually summarizes what occured throughout the day. There was a continual feeling of oneness in the Spirit that arises when many gather for the purpose of praising God's name. Our fellowship in this manner gave us strength and encouragement to maintain a life of praise to God and Christian living.

The rally began with a general welcome and a sing along. The roll call revealed just how far two hundred people had travelled to be there on that day, coming from as far away as Ottawa. I found all this rather amazing and it served to re-emphasize the fact that there is a strong desire for Christian fellowship within the age bracket of a young adult, let alone other age groups. Our guest speaker, Rev. Martin Contant, spoke to us on the theme, "Building one another up" in Christ which set the mood for the rest of the day.

I truly sensed the Spirit working in us and inspiring us to uplift each other in Christ's name. The theme song, written especially for the rally, gave everyone a means for expressing our purpose for gathering together as we did that day.

At lunch time we had a chance to meet new people and to listen to the talented comic ability of our lunch time master of ceremonies. After lunch we all had the opportunity to attend two of eight one hour workshops led by various ministers and some of our young adult members. The workshop topics dealt with "The power of prayer," "How to read your Bible," "God's will for our life," "Using our gifts," "Fellowship with young adults," "Music workshop," "Crowded pews and lonely people" and "Evangelism." These workshops were enjoyed immensely and the general feeling was that it would have been nice to have attended all eight of them instead of just two. Between, and after workshops, time was allowed for people to become acquainted and socialize. This also was quite important since it gave us a chance to express certain ideas, desires and comments about the rally and our purpose for being there.

After supper we enjoyed two humorous skits. It was a pleasure to see how the skits revealed the acting talents of the participants.

Rev. Contant summarized various aspects dealt with throughout the day by asking individuals to express their thoughts on the workshops they had attended. The music workshop leader had assembled a choir from the individuals who had attended her workshop and they sang the songs they had learned. Especially appropriate was the song "Bind us Together Lord." A group called "The Praise Singers" also sang and led us in song. Throughout the evening there was sharing and expression of praise. When the evening drew to a close we sang "We are One in the Spirit" and one could see that we indeed became one in the Spirit that night.

It is difficult to convey by words how great it was to have assembled so many young adults together for such a day of fellowship. I think the day rally was a day long overdue and hopefully it will now become an annual event. Two major impressions became evident to me after experiencing the rally. First of all, there is a definite desire and need for Christian fellowship within the young adults of every church. No doubt the rally has encouraged individuals of some areas to instigate their own fellowship groups of which we have already heard.

Secondly, the rally also revealed that there is an abundance of talents in each of us. These gifts may include teaching, speaking, musical ability, singing, acting, etc. No matter what the gift, it should not be suppressed for we are meant to use our talents and develop them. It was fantastic to see certain talents shown by individuals in whom I did not know the talent even existed. God has a plan and a purpose for every one of our abilities and thus we cannot shy away from using them. The rally's success was largely dependant on the expression of the talents God has given us.

Even though the rally is now in the past, the uplifting spirit that it brought about is still part of the present. Building one another up is a nesessary function in Christian living. Through this function we become unified in Christ. A Christian's life is not meant to be one person against a series of endless trials and battles amongst worldly elements. In fellowship we can find the encouragement that we are not alone in our struggles to stay on the narrow pathway towards salvation. It is great to know that we do not have to face the world as an individual, God gives us Christian friends so we can face it together.

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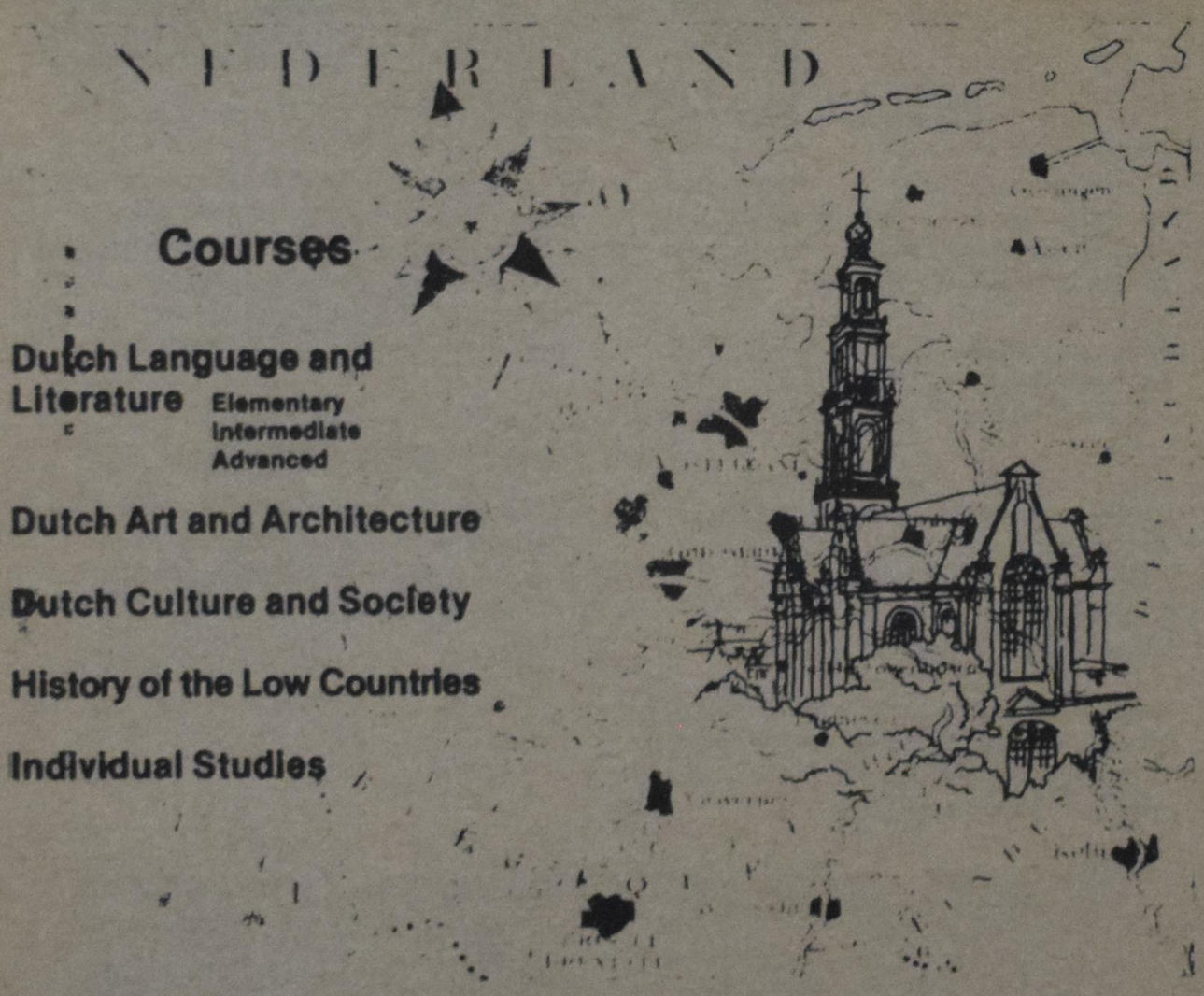

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Kerstmis op zee 1978: opdat u ze niet vergeten zult in 1979.

1100 zeelieden hebben in 1978 Kerstfeest gevierd met een geschenkje van iemand uit onze kringen.

Verdeeld over 40 schepen, de ziekenhuizen en het Zeemanshuis, met een individuele boodschap voor elk schip. De verzorging heeft ons wel tot de rand van uitputting gebracht.

Maar het heeft betekenis. U kunt er zelf van getuigen misschien, met een kaart of een brief, ontvangen uit een ver land.

Maar om een voorbeeld te geven hoe zo'n individuele boodschap wordt gebracht, en hoe daarop werd gereageerd getuige onderstaande kerstboodschap aan een Nederlands schip met Nederlandse officieren, en bemanning uit India. Het schip heet de "m.v. Duivendrecht," de Maatschappij: Van Ommeren uit Rotterdam. En dan natuurlijk de reactie van Gezagvoerder J.A.A. Van Rijsewijk.

Ds. H. Uittenbosch
Mariners House
165 Place d'Youville
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Brief voor de zeeman

m.v. DUIVENDRECHT
Kerstmis 1978

Mevrouw en Mijne Heren:

We hebben het gengoegen u hierbij een kerstdoos (eigenlijk zijn het dozen) aan te bieden. Die zaak is klaar gemaakt terwijl u voor anker lag in Montreal. Ik moest die dagen naar Chicago en Grand Rapids en kon daardoor dus niet aan boord komen. Bovendien kost dat nogal wat. Die goede meneer die die bootjes onderhoudt vertelde mij eens, toen ik een schip in de rivier wou bezoeken, en niet in staat zijnde om uit m'n plunje te concluderen dat ik een Gereformeerde Dominee was: "Meneer, als u aan boord gaat om de biecht aan te horen dan spijt het me, maar u moet betalen. Als u echter de mis gaat lezen zal ik u vrij overbrengen." De Nederlandse inborst is zelfs in het hart van het Calvinisme toch altijd geneigd te zeggen in zulke omstandigheden: Nou vooruit dan lezen we de Mis. — Het zij ons vergeven.

Die dozen. Dat wijst de weg vanzelf. Leden van diverse Christian Reformed Churches, hoofdzakelijk uit Ontario, hebben dat allemaal individueel klaar gemaakt en naar mij toegestuurd om u aan te bieden. Dat doen die goede kerkmensen elk jaar. Ze doen het ook in ruime maat. Verleden jaar stuurden ze Ds. Dresselhuis (mijn collega in Vancouver en mijzelf) zo'n 3000 van die pakjes. Zoiets zet tenmiste zoden aan de dijk. Wij zijn dan in staat om een groot aantal schepen die met de kerst op zee zijn te verzorgen. Van alle nationaliteiten.

Die hele geschenken geschiedenis, die in Noord Amerika om dat Kerstfeest heen zit, zullen we dus maar niet zo direct gaan veroordelen. Natuurlijk is de zaak totaal gecommercialiseerd, maar het idee van ' geven aan elkaar, ' is een bijbelse gedachte die, volgens mij, direct af te leiden is van het eerste Kerstfeest waar God in de volle zin des woords zichzelf gaf in Jezus Christus. Wij worden daar elk jaar weer bij bepaald, en aan herinnerd, maar de zaak blijft natuurlijk een volslagen mysterie. Voor ons wetenschappelijk georienteerde mensen is dat ontzettend moeilijk om te vatten: die maagdelijke geboorte. Voor diverse mensen onder de bemanning is het hele begrip geboorte — in verband gebracht met het Opperwezen - een totaal onbegrijpelijke zaak, laat staan een maagdelijke geboorte.

Maar daar gaat dat Kerstfeest, dacht ik, in de eerste plaats niet over. Volgens de Bijbel gaat het over de mateloze liefde van God, voor een hele wereld van ellende. God was niet de wanhoop nabij. Hij zag, en ziet er nog, toekomst in. Het is geen verloren zaak, hoewel de mensen soms op zo'n bizarre wijze met elkaar omspringen dat je de moed zowat zou opgeven.

Maar God ziet dat allemaal toch bepaald positief in. Hij komt zelf — in Jezus Christus — midden tussen ons staan. Hij laat niet verstek gaan omdat de mensen hem niet op gepaste wijze ontvangen. Dat opzichzelf is een zaak die het feestvieren voortdurend waard. Bovendien laat die 'Ontvangst ' zelfs vandaag de dag, na zoveel jaren 'kerstviering ' bij milioenen nog alles te wensen over.

Dat is het tweede mysterie dat om het Kerstfeest hangt. Het is uiterst merkwaardig dat een verkondiging van redding, uitkomst, vrede, vernieuwing — wis en waarachtig op elk niveau —, zonder meer door talloze mensen terzijde wordt geschoven alof er niets gebeurd was, en niets gezegd was door God, profeten, geschiedenis en zelfs geboorte van deze mens bij wie we vandaag de kalender afstellen.

Toch blijft God maar praten en op hetzelfde aanbeeld hameren. Buiten hem om is er geen vrede en komt het uiteindelijk niet goed terecht. Zulke staalharde dingen worden er toch verkondigd in b.v. Handelingen 4 vers 12.

Sommige mensen zeggen wel eens. God en godsdienst zijn goed voor de zwakkelingen die steun nodig hebben. Maar als je de Bijbel ter hand neemt dan kom je daar mannen-taal tegen. Keihard over alles en nog wat: God, mens, moraal, rechtvaardigheid, onderlinge verhoudingen, vrede en ga zo maar door. Ijzersterke recepten voor alles. Maar een mens moet wel bereid zijn om er naar te luisteren.

Op een schip is een van de meest gezegende mensen: de sparks. Die man weet nog van luisteren. Wat is het ook al weer:twee maal drie minuten elk uur houdt hij tenminste z'n mond dicht. Wie weet heeft een'ander' wat te zeggen dat machtig belangrijk is. Wel, de grote Ander heeft wat te zeggen. En het is machtig belangrijk. Het is een uitnodiging tot deelname in zijn zaken, en in zijn rijk. Zodat we weer opnieuw kunnen leren hoe het behoorde te zijn met de mens, en de wereld, en laten we eerlijk wezen: met onszelf.

En God laat ons dit weten door Woord en daad. Die daad vieren we vandaag weer.

PERSOVERZICHT

• Allerwegen werden er tranen gehuild over het verlies van een kontrakt met Argentinie. Canada zou er voor zo'n pakweg twee biljoen een kerncentrale gaan bouwen. De regering, en vooral onze Flora, werden er van beschuldigd het handeltje te hebben gesaboteerd door politieke inmenging. Enfin de Duitsers hebben er een mazzeltje aan want die krijgen nu de klandizie. Even tussen neus en lippen : in Minnesota lekte zo'n fabriek weer. Voor bijna een half uur spuwde dat ding radio-aktieve stoom de lucht in. De deskundigen zeiden dat het niet erg was, maar je zult er toch maar naast wonen.

• Trudeau heeft in voorbereiding van de opening van het parlement alvast zijn baard afgeschoren. 't Stond hem anders best hoor.

• Prince Edward Island heeft een nieuwe luitenant-goeverneur. Het is de Frans sprekende Dr. J. Aubin Doiron.

• Een studie-groep die de opdracht heeft de regering te adviseren op het gebied van sociale welstand heeft gezegd dat Canada wel eens beter voor de ouden van dagen mag gaan zorgen. Er werd vooral aandacht gevestigd op het vaak minimale inkomen van weduwen.

• Onder de rubriek "Hoe bestaat Het" twee vermeldenswaardige feiten : de staking bij General Motors werd op het laatste nippertije afgelast, en de provinciale regering van British Columbia had op 31 Maart, een batig saldo in kas van 231 miljoen dollar.

• Carter heeft op de T.V. gereageerd op de aanwezigeheid van Russiese troepen in Cuba. Hij gaat mariniers sturen naar de Amerikaanse basis i n Guantanamo in Cuba. Japan heeft ook dergelijke moeilijkheden. De Russen hebben een divisie ingekwartierd op een eiland ten Noorden van Japan. Het verkoelt de diplomatieke betrekkingen tussen die twee landen aantrekkelijk.

• Een lezer schreef me een boze brief omdat ik President Carter met een aap vergeleken had, Heb ik echt niet gedaan hoor. Leest U het nog maar eens rustig over.

• Johannes Paulus II is ver van huis. Eerst was hij in Ierland waar hij naast een aandringen tot het neerleggen van wapens, ook uitsprak wat ik eens op een Delfts blauw tegeltje zag staan: "vrouw en poes heuren in 't hoes". De Paus in nu in Amerika en hij wees erop dat het celibaat noodzakelijk zal blijven voor het priesterschap in de Roomse kerk.

• Er is tenminste nog een land in de wereld waar de inwoners geen inkomsten belasting hoeven te betalen, geen omzet belasting, er is helemaal geen belasting. Het gemiddelde inkomen is er twee keer zo veel als in Amerika, onderwijs en mediese verzorging zijn er gratis en voor niemendal, en de benzine kost er nog geen zes cent per liter. Het land? Kuwait.

Carl D. Tuyl

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Met Pasen en Hemelvaart en Pinksteren vieren we het ook, maar het begon met dat Kerstfeest.

En dan heeft hij de hele geschiedenis te boek gesteld zodat we niet eeuwig hoeven te kiften over hoe het nu precies was. We kunnen het zelf lezen en na pluizen.

Daarom hebben we u allemaal een beetje levendige lezing van de Evangelien doen toekomen. Sommigen van u zijn hier mee bekend, en hebben zelfs een copie. In dat geval stel ik voor dat u bijgesloten copie aan iemand anders geeft, een vriend, of een vijand bijvoorbeeld.

Niet alle mensen die een pakje gemaakt hebben zijn bekend met de zee. Vergeef hen als ze uw rang niet hebben kunnen onderscheiden. Kijk ook niet naar de geldelijke waarde van de inhoud. Misschien heeft u helemaal niets nodig. Maar het gaat natuurlijk om het idee. Dat er mensen aan de wal zijn (buiten uw familie om), die aan de mensen op zee denken. Dat is waardevol. Gecopieerd van die liefde van God voor mensen. Ik heb ook een kalender bijgesloten. Diegene onder u die onze Kerstdoos verzorging eerder meegemaakt heeft weet dat ik van 'The Back to the Bible Broadcast' een paar duizend kalanders per jaar krijg om aan de varende mensen te doen toekomen. Dat is ook weer een ruim gebaar van die mensen. Ze vragen niet eens om terugbetaling van zo'n $50.00 verschepingskosten.

Zoiets geeft de burger weer moed. Uiteraard staat die kalender vol met Bijbelteksten. Wat will je, die organisatie heet: Terug naar de Bijbel. Maar allemaal goede teksten. U moet daar niet licht over heen stappen. Probeer januari 1 maar eens na te volgen; neem alleen de eerste twee woorden maar. Denk ook niet dat het alleen maar een vermanend woord is. Kijk naar januari 1, om bemoedigd te worden met wat God al zo niet in zijn vat heeft dat niet verzuurd. Ik beschouw die teksten als een soort geestelijke vitamine voor elke dag. Aangezien we tegenwoording meer aandacht besteden aan de hygiene van het lichaam (zie slechts onze reclame op T.V.) kan een enkel woord over wat hygiene van de ziel waarachtig geen kwaad.

Waar u met de Kerst zult zijn weet ik niet maar u bent verdacht dicht bij.

Op kerstavond hebben we in onze Kapel van het Mariner's House, een dienst voor diegenen die in Montreal zijn en we maken het altijd een gewoonte om alle schepen en opvarenden, in het bizonder die we een kerstgroet gestuurd hebben, te gedenken in onze gebeden.

Wij zien daar wat in, anders deden we het niet. We gedenken dus alle opvarenden van de Duivendrecht en ook uw familie en degenen die u na aan het hart liggen.

Voor de heren van India heb ik een brief in het Engels opgesteld.

Voor Mevrouw hebben we een speciaal pakje er bij. Iedereen die dus op z'n pakje leest: *The Lady*, blijve er van af. Dat is voor Mevrouw.

Namens mijn vrouw groet ik u allen. Dat U de tegenwoordigheid van Jezus Christus op een constante basis mag ervaren is onze wens voor uw kerstviering en voor 1979. —

Goede Reis
Behouden Vaart
Ds. H. Uittenbosch.

Brief van een der gevers

Een kleinigheid zij slechts gevraagd. Die mensen die hier achter een hoop werk staan dat te maken heeft met 'de verwelkoming van de zeelieden' zijn een enthusiast stel. Dat blijkt uit vele dingen.

Ik heb b.v. in Athens (Ontario) een keer een stuk of wat dia's laten zien en de mensen iets verteld van de haven in Montreal. De kinderen waren er ook.

Nu, dat sloeg aan. Een kind ziet de zaak bovendien in eenvoudige verbanden. Wij zijn altijd zoo machtig gecompliceerd. Niet het kind, die heeft veel meer ruimte van beweging — geestelijk gesproken.

Dus sturen ze allemaal een kaart (eigengemaakt). Dat is tenminste echter dan die voorgekauwde winkelkaarten.

Neem allemaal een kaart en zet het naast de kaart van uw kind of uw jongste broertje of zusje, en als u nu eens een ansichtkaart uit Polen, of Korea, of weet ik waar vandan, heeft, stuur hem op. Het kind zal het in der eeuwigheid niet vergeten, en u heeft een hart gewonnen voor de zee — voor de zeeman.

Adres: P/A Mrs. Gail Bouwers, Box 406, Athens, Ont. K0E 1B0.

Net als vroeger hebben de zeelui ook nu nog hun eigen dominee, uitgaande van de organisatie: Ministry to Seamen, of the Christian Reformed Churches. Een van hen is Ds. J.E.F. Dresselhuis, 7449 Kerr St., Vancouver, B.C. V5S 3E3.

Beste Vriend,

De Kerstdagen zitten er weer op en ik ben heel eerlijk als ik zeg dat Kerstmis 1978 momenteel bovenaan de ranglijst staat van alle tot nu toe aan boord gevierde hoogtijdagen. Waar het aan gelegen heeft is moeilijk te zeggen. Wellicht de voor bereiding? Het er naar toe leven doordat we via radio en televisie er met de neus boven op gedrukt werden? De overweldigende hoeveelheid geschenken die wij door uw toedoen hebben mogen ontvangen? Ik weet het niet.

De voorgaande opsomming van factoren liggen slechts op het commerciele vlak. Er is echter iets geweest, dat er voor gezorgd heeft, dat het Kerstfeest meer betekenis heeft gekregen. De vele brieven en kaarten, al werd er maar een enkele, simpele wens uitgesproken; gaven ons een gevoel dat de zeeman niet zomaar aan zijn lot wordt overgelaten in deze periode van afwezigheid van huis.

Wij hebben het gevoel gekregen dichter bij onze dierbaren te zijn geweest. Dichter bij die kinderen van de Zondagschool uit Athens, Ontario, die zo spontaan hun kaarten hebben getekend. Dichter bij de mensen aan de wal; al bevonden we ons zo'n 200 mijl Oost van Newfoundland. Het weer was goed en we hebben zowaar nog een sfeervolle "Witte Kerst" gehad; dank zij de sneeuw van Montreal.

Laat deze brief een bewijs zijn van goede wil van al diegenen aan boord, die niet de inspiratie hebben kunnen vinden om de gulle gevers en/of geefsters persoonlijk te schrijven. Ik vertrouw er op dat u in staat bent om op een of andere manier, de mensen en organisaties die zich hebben ingezet voor het voelbare contact met ons, te bedanken. Desnoods verwerkt u een en ander in een preek; maar doe wat a.u.b. Als u ooit het idee hebt gehad met uw werk te moeten stoppen, laat dan mijn reactie u het gevoel geven om er mee door te gaan. Wij zijn u daar erg dankbaar voor.

De reis verloopt voorspoedig, hoewel we momenteel wat minder goed weer hebben. Voor morgen wordt beter weer voorspeld en wij hopen op Oudejaarsdag te Liverpool aan te komen. Met de hulp van de Grote Schipper zal dat best lukken. Als u deze brief leest, weet U dat het zo is.

Moge 1979 voor u en u allen een gezegend jaar worden. Vriendelijke groeten en tot ziens.

J.A.A. van Rijsewijk
M.V. "Duivendrecht"

De kracht van kleine kerken

Onder het opschrift **Vertekend en onbetekenend** bespreekt ds. J.H. Velema in de rubriek "Voor de lens" in *De Wekker* het boek *58 miljoen Nederlanders en hun kerken.* Hij constateert dat drie keer de Christelijke Gereformeerde Kerken in dit boek worden genoemd en dat drie keer de naam van deze kerken fout wordt weergeven, nl. de laatste e van het eerste woord.

Met grote nadruk singaleert hij deze fout mede ten gerieve van zijn eigen lezers. Hij vervolgt dan: "Het blijkt dat diverse kerkleden het langzamerhand ook niet meer weten. Iedereen schrijft het toch zo? Er zijn zetters die eigenmachtig - op rouwcirculaires bv. - de naam van onze kerken verkeerd schrijven terwijl de familie het goed opgaf!!! Men blijkt ons die e niet te gunnen. Waarom niet?

Sommigen gaan ook schrijven christelijk-gereformeerde kerken met een streepje! Waarom toch? Loopt er door ons een streepje? We willen niet anders zijn dan de christelijke kerken, nader bepaald de gereformeerde kerken. We zijn van mening dat het christelijke het best bewaard wordt in het gereformeerd karakter van de kerk.

Als we christelijk gereformeerde kerken zouden heten zou christelijk een bijwoord bij gereformeerd zijn en pretendeerden we dat wij op een christelijke manier gereformeerd zijn alsof men ook op een onchristelijke manier gereformeerd zou kunnen zijn! Christelijke is een bijvoeglijk naamwoord bij kerken. Laten we er toch allen naar staan en op staan dat de naam van onze kerken goed geschreven en gedrukt wordt."

De auteurs van het boek laten volgens ds. Velema blijken hoe onbetekenend in hun ogen het rechtzinnige kerkelijke leven is. Ds Velema zegt dan: "Nu we zijn als Chr. Geref. Kerken inderdaad maar klein - ruim een half procent van de Nederlandse bevolking.

Dat moet ons zeer bescheiden maken; wie zou zo'n groepje ook opmerken? We tellen in de ogen van cultureel Nederland nauwelijks mee. Laten we geen al te grote pretentie voeren.

Maar laten we wel getrouw zijn - getrouw in het bewaren van het Woord Gods; getrouw in het leven naar en het getuigen van dat Woord in de laatste decaden van de twintigste eeuw. Daar kan alleen maar onze kracht liggen." (kerknieuws)

Waardeert u C.C.?
Bestel het voor een vriend

SHALOM MANOR GRIMSBY, ONTARIO

(Rusthuis van de C.R.Churches in Classis Hamilton)

Elke dag bijna ontvangen we nieuwe aanmeldingen. We hebben nog een klein aantal kamers open voor oudere mensen die VERZORGING en LICHTE VERPLEGING nodig hebben.
Schrijf voor inlichtingen aan de administrator Mr. J. Kamphuis, Shalom Manor, 112 Bartlett Ave., Grimsby, Ont. L3M 4N5 Phone: 416-945-9808.

BELANGRIJK NIEUWS OVER DE CANADA SAVINGS BONDS DIE NU IN UW BEZIT ZIJN.

PREMIES VERKRIJGBAAR OP BONDS VAN VOOR 1974

Als u Savings Bonds in uw bezit hebt van voor 1 nov. 1974, die nog niet vervallen zijn hebt u recht op een speciale contante premie uitbetaling op 1 nov.1979. Hier zijn de in aanmerkingkomende series en de bedragen betaalbaar per $100 nominale waarde:

Seriesper 1 nov.1979	Premie betaalbaar
1967/68 (S22)	$32.50
1968/69 (S23)	$23.50
1970/71 (S25)	$16.75
1971/72 (S26)	$19.75
1972/73 (S27)	$20.25
1973/74 (S28)	$20.50

(Houders van de Centennial Series, gedateerd 1 nov.1966, die per 1 nov.1979 vervallen, zullen op die datum een contante premie ontvangen van $30.75 per $100 nominale waarde.)

Deze contante premies, die in 1974 geintroduceerd werden doen de effectieve jaarlijkse opbrengst op de Bonds van 1 sep.1974 tot 31 oct.1979 toenemen tot 10½%.

EEN LAATSTE PREMIE BIJ HET VERVALLEN

In aanvulling op de contante premie van 1 nov.1979 ontvangt u ook een laatste premie betaling mits u de Bonds houdt tot de vervaldag. Met deze laatste premie zullen uw Bonds 10½% opbrengen tot aan de vervaldag.

Series	Vervaldag	Laatste premie betaalbaar op de vervaldag Per $100 nominale waarde
1967/68 (S22)	Nov. 1, 1980	$ 4.50
1968/69 (S23)	Nov. 1, 1982	$11.75
1970/71 (S25)	Nov. 1, 1981	$ 5.50
1971/72 (S26)	Nov. 1, 1980	$ 2.75
1972/73 (S27)	Nov. 1, 1984	$17.00
1973/74 (S28)	Nov. 1, 1985	$21.50

HOE KUNT U UW PREMIE VAN 1 NOV. 1979 OPEISEN.

Eenvoudig door uw Bonds mee te nemen naar de bank of een Savings Bonds agent. Als bewijs van betaling zal men de bovenste linkerhoek van de Bond verwijderen en de Bond aan u teruggeven. Denk er aan, u hoeft uw Bond niet af te kopen, of een rentecoupon af te knippen om deze premie te kunnen krijgen.

Met ingang van 9 october kunt u alvast regelingen treffen om uw speciale premie op te eisen. Als u dat in october doet wordt alle werk in verband hiermee direct voor u gedaan en de overdracht van het bedrag zal automatisch plaats hebben op 1 november.

DE OPBRENGST VAN DE LAATSTE VIJF VERHOOGD

Met ingang van 1 nov.1979 is de jaarlijke opbrengst van Bonds, gedateerd 1 nov. 1974 tot 1 nov. 1978 verhoogd tot 10¼% tot aan de vervaldatum.

SERIES 1974/75, 1975/76 en 1976/77

Houders van deze series zullen de nieuwe hogere teruggave ontvangen in de vorm van contante premies betaalbaar op de vervaldag van de Bonds. De premies verhogen de effectieve jaarlijke opbrengst op deze Bonds tot 10¼% vanaf 1 nov. 1979 tot aan de vervaldag. Hier zijn de premies, betaalbaar per $100 nominale waarde

Series	Vervaldag	Premie betaalbaar op vervaldag
1974/75 (S29)	Nov. 1, 1983	$2.50
1975/76 (S30)	Nov. 1, 1984	$4.75
1976/77 (S31)	Nov. 1, 1985	$8.00

Om uw premies te ontvangen moet u de Bonds houden tot aan de vervaldag. U kunt echter elk jaar de coupons of de interest blijven innen en toch recht blijven houden op de contante premie.

1977/78 en 1978/79 SERIES

Met ingang van 1 nov. 1979 zullen deze series 10¼% opbrengen voor de resterende jaren tot aan de vervaldag.

Met het verhoogde tarief van teruggave zullen de houders van Regular Interest Bonds van deze series nu een jaarlijkse rente ontvangen van $102.50 per $1000 nominale waarde, elke eerste november te beginnen in 1980 tot de Bonds vervallen.

Voor Compound Interest Bonds zal de rente nu vermeerderen tot de nieuwe voet van 10¼% per jaar. Deze rente is betaalbaar wanneer de Bonds zijn gehouden tot aan de vervaldag. Zo neemt de waarde toe van een $100 Compound Interest Bond:

	1977/78 Series	1978/79 Series
Nov. 1, 1979	$115.81	$109.50
Nov. 1, 1980	$127.69	$120.72
Nov. 1, 1981	$140.77	$133.10
Nov. 1, 1982	$155.20	$146.74
Nov. 1, 1983	$171.11	$161.78
Nov. 1, 1984	$188.65	$178.36
Nov. 1, 1985	$207.99	$196.65
Nov. 1, 1986	$229.30	

CANADA SAVINGS BONDS EEN GEWELDIGE KEUS

Nieuwe Canada Savings Bonds brengen 10¼% rente op per jaar gedurende zeven jaar.
Te koop vanaf 9 october.

de levensgeschiedenis van Pieter Vermeulen

door Gé Verhoog

Gemeente Velsen ©

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De meester ziet het verstomd aan; kennelijk is de arm van Toon in de bruuske beweging uit de kom geschoten. God laat niet met Zich spotten, schiet het door zijn gedachten heen.

De mannen hijsen Toon overeind van de stoel, sjouwen hem naar de dokter, die niet dicht bij de kroeg woont.

Het duurt lang, voor meester het gekerm en geraas van Toon niet meer hoort.

Een week lang loopt Toon met stijve geheven arm-

Na een week gaat de meester naar het houten huisje, waar Toon bij een kleindochter logeert. Hij zit stil voor zich uit te staren.

"De meester," schrikt hij.

"Wat kijk je verschrikt," begint de meester, een stoel nemend om te gaan zitten, "hoe is het met je?"

"Komt de meester me nog meer straf geve?"

Er glijdt een glimlach over het gezicht van de meester.

"Waarom zou ik je straffen?"

"Gaan ik nou dood?"

"Dat ziet er niet naar uit, waarom denk je dat?" Toon loert met donkere blik naar zijn arm, die weer in de gewone houding is, maar hem behoorlijk veel last bezorgt; "Nou, ik het 't niks op een arm, die uit 't kom schiet en er weer in schiet en ik het zo gedocht: ik docht: Toon, nou zel magere hein ook wel gauw komme."

"Arm uit het lid is niet dodelijk."

"Maar me straf zel nog wel komme-"

De meester tracht Toon te doorgronden: is het mannetje nu werkelijk timide of speelt hij als altijd toneel? Hij schijnt nogal in de rats te zitten, dat hij niet in het oude-mannenhuis verblijft maar hier is.

"Wanneer je denkt, dat ik als een politieagent kom, heb je het ver mis," zegt hij, waarop Toon kennelijk verlicht adem haalt.

"Ik docht 't maar zo en 'k het al genogt straf gehad, ik het een week niet kenne slape van die arm."

"Dan heb je eens goed kunnen nadenken, hoe je aan die narigheid komt," merkt de meester op.

Toon kauwt heftig op zijn pruim; dan zegt hij ineens: "Meester ik bin een ouwe zondaar en nou denkie asdat Toon de Lijs z'n eige gaat bekere, nou dat wildie, dat wordt hoog tijd en nou bin ik al een week droog en nou wil ik 't droog houe..." Hij schuift wat opgelaten met zijn eigen bekentenis in zijn stoel: "Ik wil niet vroom worre, maar as een mens een geintje wil en juist zo'n geintje en dat je dan zo'n straf krijgt-"

Zou Toon ontdekt hebben, dat God bestaat, denkt de meester; Toon, de slikker; de lijs, de opjutter, de rauwe stiekeme Toon-

"Nou wier ik bang hè en omrede de meester komt binnenvalle en me kleindochter, die meid zeurt me kop gek asdat ik me mot bekere en 't ken me alles niks verdomme en ik bin nou eenmaal een zuiper en-" Hij staart weer naar zijn arm, dan tiert hij plots: "Dat is me straf, meester en ik bin bang voor zuks en daar zit ik nou de ganse week an te denke: een mens zou bang worde as zukke dinge kenne beure."

"Laten we eens denken aan wat je vaak hebt gehoord op onze avonden," zegt de meester, "je weet best, wat ik bedoel; waarom vergeet je nu een van de mooiste verhalen? Dat de Here met recht goed nijdig en boos op je kan worden maar tegelijk de deur wijd openzet voor je en je alles vergeeft, als je echt zegt spijt te hebben?"

Toon luistert met open mond, als hoort hij de meester voor het eerst; hij hoort het misschien voor het eerst. Het dringt tot zijn innerlijk door, dat er daarboven toch iemand moet zijn, die alles ziet en hoort Toon de Lijs goed in het oog houdt...

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Het is een van de weinige Woensdagmiddagen, dat de meester met zijn kleinkinderen en een aantal schoolkinderen aan het wandelen is gegaan. Een grote vermoeidheid valt altijd van hem af als hij de natuur ingaat en de bloemen en bomen ziet tijdens een flinke wandeling.

Er is iets, wat hem kan beklemmen: men heeft het over een zetel in de Provinciale Staten, voor hem - Het volgend jaar zijn de verkiezingen en men is druk bezig met candidaten en vergaderingen.

Kan ik dit, peinst de meester vaak; een zetel van zoveel waarde? Is er niet iemand, die de Partij beter vertegenwoordigt? Tegelijk bedenkt hij, dat hij op die zetel zijn idealen nog meer kracht zal kunnen bijzetten: de gelijkstelling van het christelijk onderwijs. Het zal de eerste zetel zijn van zijn partij; de liberalen bezitten nog steeds de meerderheid; nu echter Beverwijk omgezwaaid is naar de rechtse kant is men van plan een lijst te doen uitkomen van Anti-Revolutionairen, Christelijk Historischen en Rooms-Katholieken en wie zich nog meer hierbij wil aansluiten: alles op een lijst.

"Meester, gaan we naar de Blikken Buurt?" vraagt een van de kinderen.

"Waarom?" vraagt de meester, opgeschrikt uit zijn diep gepeins, "ik vind de bossen veel mooier."

De "Blikken Buurt" is een groep woningen ten noorden van het kanaal op de hoogte van de sluis: de polderwerkers die niet wegtrokken na de opening van het kanaal, woonden ook daar en bleven er. Het is gewoonte, dat men na zoveel jaren nog minachtend spreekt over de "Blikken Buurt" en men heeft nooit kunnen begrijpen, dat de statige meester zelfs daar op huisbezoek ging.

Ze vandelen door de Breesaap, die steeds weer verandert in woongebied, al zijn er grote stukken bos en duin en steken de Meidoornbomen hun weelderige takken omhoog, om in Mei hun pracht te kunnen torsen. Tuinderijen zijn er veel als men de Breesaap achter zich laat; de veiling geeft Beverwijk in de naaste toekomst beslist wel reden tot bestaan en de veiling geeft de tuinders nu reeds het voordeel, dat zij niet zelf met hun groente langs de huizen behoeven te venten.

De kinderen weten, dat de meester meestal de kant van Beverwijk of Rooswijck uitgaat; Pieter heeft het hoogste woord wat het zoeken van de weg betreft; gaat hij niet dikwijls met zijn moeder wandelen tot aan slot Assumburg? Nou dan.

"We gaan deze middag naar vrouw Gouwkes," besluit de meester.

Dit geeft gejuich bij de kinderen en kleinkinderen: vrouw Gouwkes is de vrouw van de boswachter van het buiten "Rooswijck." Het is heerlijk door de grote beukenlaan te lopen en de spiegelgladde vijver te zien met de wit marmeren beelden, waar de meester eindeloos over kan vertellen.

Betsie, de dochter van Frits, duwt haar handje in de grote hand van de meester: "Grootva — hebt u dan wel koek meegenomen?" Haar grote kinderogen zien hem vragend aan.

"Jazeker, meiske," lacht de meester, "ik heb op alles gerekend."

Het is gewoonte, dat de meester bij dergelijke uitstapje. bij vrouw Gouwkes uitrust, terwijl de kinderen kunnen ravotten in het bos en het struikgewas; ze heeft tafeltjes en stoelen, een volle melkkan kokend water en een kooltje vuur voor de theestoof, maar thee, suiker en koek heeft ze nooit, dus neemt de meester dit altijd mee.

"Meester an de wandel?" begroet vrouw Gouwkes hem, "en de kinders mee?" Ze zoeken een plaatsje onder de hoge bomen, waar de zon een spel van schittering en gloed speelt. Ze mag de meester graag ontvangen; de man heeft het altijd te druk, vindt ze.

"Nee, me man is niet thois," snapt ze in haar sappig Noord-Hollands, "hij is naar Andoik mit peer en kar, hij het daer zogezeid veel neiste bloedverwante en zo istie helekendal bij fermilie en nou wil meester vanzellef mit de kinders wat drinke en heppie de koe meebracht? Nou, nou —" Ze dribbelt op haar korte benen het huisje in en uit, de grote kanten muts deint mee als ze praat. Ze heeft een blauw-wit gestreept jak aan en vanaf het brede middel draagt ze een katoenen schort met witte banden driemaal om de taille geknoopt.

"En hoe is 't met de vrouw? Goed? En wait meester, dazze nou over 't knaal een spoorbrug bouwe? Ja, nou das niet gekaup, hoor! Da kos cente, we hewwe onderlaas daarheen wandeld, maar groot was moin verbazing en is dat nou Thea al van Heinemieke za'k mar zegge? En Betsie en Pieter en nog es Pieter nou, nou, wat een joins en moide al...en wat dink meester van de Hoi?"

De meester laat de stortvloed van woorden kalm over zich heen gaan, roert genoegelijk zijn thee. "De Heide bestaat niet meer, vrouw Gouwkes."

Ze slaat de mollige handen in elkaar. "Watie zeg — is de Hoi helegaar verboi? En de skool war ik zo veul an doch het, war ik zo bloi mit was —"

De meester schiet in de lach. "Stel je gerust, vrouwtje, alles staat er nog en is in volle bloei, maar de naam is voortaan Velseroord."

Een zucht van verlichting komt uit de wijde boezem los. "O! Nou, dar bin ik bloid om da de skool niet vort is, meester laet me skrikke en wat zeg meester nou van de spoorbrug; is da gien oidelhoid? We hewwe toch een goeie spoorbrug as die nou vanzellef es goed ofskrobd is, nou, dan ken die toch een toid mit?"

De meester weet, dat vrouw Gouwkes alle vragen opspaart tot hij weer eens komt, ze wil alles bijhouden en hij vertelt graag van de Heide, de sluis en het kanaal, waar de scheepvaart zo groot is geworden, dat de middensluis nu reeds te klein dreigt te worden: dat is de tweede al, die te klein wordt.

"En je weet, vrouw Gouwkes, als het een te klein wordt, volgt het andere ook, dus is men inderdaad druk bezig met plannen voor een nieuwe en grote spoorbrug."

Ze begrijpt het en als de meester met zijn woelig gezelschap weer terug moet, wuift ze hen lang na. "Meester mot gauw weerkomme mit de kinders, nou en tot de are keer!"

Dit zijn de vacantiemiddagen voor de meester, die nooit vacantiereizen maakt en het verkwikt hem steeds. Ze wandelen terug over de voetbrug; de meester heeft voor velen een korte groet of praatje. " 't Zal haast gedaan zijn met je brug, brugwachter!" zegt hij plagerig tegen de oude Post, die juist de brug opendraait.

"Waar mo'k dan de kost mee verdiene?" geeft Post terug.

"Word maar schoolmeester," raadt de meester, "die hebben we hier nodig."

"Waarom?"

"Zie je dan niet, hoe alles hier uitbreidt?"

Post schudt meewarig het hoofd. "Waar mot 't heen" Hij ziet even over de bewoonde vlakte, "Toen ik voor de eerste keer hiernaartoe ging, alles wazze ruige grond en nou zie je de huize as paddestoele uit de grond oprijze." Hij draait nijdig de laatste slag aan de brug: die is dicht.

De meester kijkt even om de hoek in zijn wachtuisje. "Wat denk je van al die pont-proefvaarten, Post?"

"Allegaar niks, meester! Heb meester de krante geleze van de laatste tijd? Iedereen denkt dattie 't weet, al hebbe ze nog nooit ons kanaal gezien; zegge ze datter hier een tunnel mot kommen, een tunnel —" Hij zucht over zoveel stommiteit: een tunnel. Hij wijst naar zijn voorhoofd, na zijn pet opzij te hebben geschoven.

"Er zullen wel ponten komen, de proefvaarten lukken immers?"

"Wat meester lukken noemt; nee, ze mosten een nieuwe brug make, dan kenne de mense fatsoendelijk over 't kanaal komme en hoef ik niet zo gauw naar 't ouwe-mannenhuis."

Op de Stationsweg ontmoet de meester zuster Hoek; ze komt naar hem toe. Zuster Hoek wordt "Hoekie" genoemd door de Velsense jeugd; het deert haar niet, want ze heeft de jeugd.

"Hoe gaat het met de Zondagsschool?" vraagt de meester, want zuster Hoek is een van de leidsters en de meester blijft zich interesseren voor alle takken van evangelisatie, al heeft hij geen actieve functie meer in het Zondagsschoolwerk.

"O, prima, meester," lacht zuster Hoek vrolijk; haar rond fleurig gezicht straalt werkkracht uit, "ze zijn wel rumoerig maar dat brengt leven in de brouwerij, sommige jongens kunnen veel kattekwaad verzinnen, maar dat is gezond en ze leren trouw elke week hun psalmversje."

Zuster Hoek is de wijkverpleegster bij "Het Witte Kruis" in Velsen; een arbeidzame vrouw en bekend bij talloze gezinnen. Men mag haar graag om haar uitstekende hulp en vrolijkheid.

Zulke helpsters zijn goud, waard, denkt de meester, als hij weer doorloopt. Wat een voorrecht, dat er helpers en helpsters zijn: de dochters van de evangelist Gutteling, Joe en Mien Sluiters — wat verzetten zij een werk met zovele anderen. In IJmuiden Frits en Dijkhuizen en vele leden van de pas opgerichte nieuwe naaikrans: "Tabitha"; jonge vrouwen die zich ten doel stellen elke week bij elkaar te komen en te naaien voor de armen. In Velsen "Hoekie" en vanzelfsprekend de Nauta's. Heinemieke heeft zich ontwikkeld als blijde vollijverige moeder van haar gezin, dat pas weer door de geboorte van de kleine Rie is verrijkt, maar toch blijft het bij Heinemieke niet bij de huishouding; de actie spat eruit bij haar en ze ziet kans bij haar drukke leven op elk gebied mee te werken aan kerk en school.

Sinds kort is in de Marie Boreelschool weer een bewaarschool ontstaan; wat velen een overbodige weelde vinden, maar anderen zien het nut er wel van in. De meester denkt daar nog niet over in Velseroord; zo lang de schulden nog te betalen zijn voor de school en zo lang men nog zucht onder de zware hypotheek, zo lang is er nog geen sprake van dergelijke instellingen.

Wel heeft men een kinderkerk opgericht; de heer Gutteling en tante Reintje, zoals de kleine, onverflauwd ijverige Reintje Blom steeds genoemd wordt, hebben het idee gekregen een kinderkerk te stichten; wellicht is de kindercreche van Reintje hiervan het inspirerend begin geweest.

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NOTES OF THANKS

PRINZEN: We like to take this opportunity to thank our children, grandchildren, relatives and friends for making our 50th Wedding Anniversary such a happy occasion, for the many cards, flowers and gifts. It was over-whelming. And above all we thank God for all the blessings and pray for guidance in the days to come. Mr. and Mrs. Bert Prinzen.
R.R. #1, Jarvis, Ontario.

SMIT: We wish to thank all our friends for their prayers, thoughtfulness and cards we received in the passing away of our dear husband, father and grandfather, Gerard Smit.
Mrs. B. Smit-Knol, 147 Drewry Ave., Willowdale, Ont.

BIRTHS

BONVANIE: God blessed us with our third child, a son RICHARD PAUL. Born September 18, 1979. The happy parents are: Barend and Hennie Bonvanie (nee Haringa).
74 Frederick St., R.R.6, Woodstock, Ont. N4S 7W1.

KOK: With thankfulness to God, we are happy to announce the birth of our first child, LENA CHRISTINE, born September 19, 1979. Lena is the first grandchild for Mr. and Mrs. Everett Kok of Toronto and the third grandchild for Mrs. Christine Briggs of Holland Mich.
Ed and Lori Kok (nee Eilander), 59 Beech, St. Catharines, Ont.

LOVE: Yesterday, today and forever God continues to create through Jesus, so, we celebrate the birth of our son, DAVID MATTHEW, born Friday, September 14, 1979, 6:24 a.m. at 7 lbs., 12 oz. with 18¾ inches. Also sharing this joy, for a brother, are Julie and Jonathan. David is the third grandchild for Malcolm and Mary Love of Weston, Ontario, and tenth grandchild for Albert and Janet Schaafsma of Blenheim, Ontario. Rejoicing parents are Dave and Sylvia Love.
Box 1808, Fernie, B.C. V0B 1M0.

PASMA: With great joy and thankfulness to God, the giver of life, we, Jack and Aurelia proudly announce the birth of our daughter CHANDRA DANIELLE born September 7, 1979, a little sister for Chad. Grandparents are Mr. and Mrs. Ralph Vander Vaart of Smithers B.C. and Mr. and Mrs. Thomas Pasma of Springfield, Ont.
R.R. #1, Springfield, Ont. N0L 2J0.

VANDER MEULEN: Thanking God for his goodness, Douwe and Jessica Vander Meulen are happy to announce the birth of their son DAVID, on September 25, 1979, in St. Catharines, Ont., weight 3 lbs. 2 oz. Grandparents are Mr. and Mrs. P. Altena of Mt. Hope, Ont., and Mr. and Mrs. D. Vander Meulen of Ouderkerk a.d. Amstel, The Netherlands.
5 Mildred Ave., St. Catharines, Ont. L2R 6H9.

BIRTHS

VAN STAALDUINEN: Bill and Grace — The Lord has entrusted us with a daughter, SHARON ELIZABETH, born September 5, 1979. A sister for Kirsten, Dennis and Brent.
2 S 463 Kiowa Dr., Wheaton, Ill., U.S.A., 60187.

MARRIAGES

BROWN-DE VRIES: Mr. and Mrs. Robert Brown of Georgetown and Mr. and Mrs. Harry De Vries of Ballinafad, are pleased to announce the forthcoming wedding of their children MARLENE and HENRY. The wedding will take place, D.V., Friday, October 12, 1979 at 6 p.m. in the Chr. Ref. Church in Georgetown. Rev. John DeJong and Pastor William Suk officiating.
Future address: 73 Moore St., Brampton, Ont.

DIEMER-SANDS: Together with their parents LORETTA HENRIETTE DIEMER and GLEN WILLIAM SANDS invite you to share with them a celebration of love. The ceremony will be at three o'clock, on Saturday, October 27, 1979, in the First Chr. Ref. Church, 661 Agnes St., Victoria, B.C.
Future address: 111-1530 Church Ave., Victoria, B.C. V8P 2G8.

DYKSTRA-VELDHUISEN: Mr. and Mrs. Sid Dykstra of Port Alberni, B.C. are pleased to announce the forthcoming marriage of their daughter, JEANNETTE IDA to NICK H. VELHUISEN, son of Mr. and Mrs. N. Veldhuisen of Emo, Ont. The wedding will take place on November 24, 1979, D.V., at 2:30 p.m. in the Chr. Ref. Church of Port Alberni, B.C. Rev. R. Duifhuis officiating.
Future address: Neerlandia, Alta.

FEDDEMA-SPEELMAN: Mr. and Mrs. John Feddema, R.R.2, Strathroy, and Mr. and Mrs. Martin Speelman, R.R.2, Mount Brydges, joyfully announce the forthcoming marriage of their children, JANETTE FAY and CHARLES PETER. D.V., Friday, October 26, 1979 at 7 o'clock, Westmount Chr. Ref. Church, Strathroy, Ont. Pastor Anthonie Vanden Ende officiating.

HESSELS-LANGENDOEN: Mr. and Mrs. Peter Hessels of Dunnville, Ont., are pleased to announce the forthcoming marriage of their daughter, RHEA to ANDY, son of Mr. Bas Langendoen of Welland, Ont. The wedding ceremony will take place, the Lord willing, on Saturday, October 20, 1979 at 3 p.m. in the Bethel Chr. Ref. Church of Dunnville. Rev. DeBolster officiating.
Future address: 39 Harcove St., St. Catharines, Ont. L2N 1W7.

HUIZINGA-MENSINGA: Mr. and Mrs. Bart Huizinga of Sarnia, Ontario are pleased to announce the marriage of their daughter, PATRICIA ELIZABETH to RENEE MENSINGA, son of Mr. and Mrs. Gerhard Mensinga of Weston, Ontario. The wedding will take place, the Lord willing, on Saturday, October 20, 1979 at 5:00 p.m. in the Second Chr. Ref. Church, Sarnia, Ont. Rev. F.F. Baker officiating.
Future address: 161 Bay Street, Unit 12, Trenton, Ontario K8V 1H9.

ROFFEL-VAN DEN TOORN: Mr. and Mrs. John Roffel of Chatham Ont. are pleased to announce the forthcoming marriage of their daughter SIMONE to ANDREW VAN DEN TOORN, son of Mr. and Mrs. William Van Den Toorn of Grand Rapids, Mich., U.S.A., D.V., Saturday, October 27, 1979 in the Free Ref. Church of Chatham Ont. Rev. C. Bos officiating.
Future address: 6470 Myers Lake Ave., Rockford, Mich., U.S.A. 49341.

ANNIVERSARIES

Uithuizen, Groningen — Lethbridge, Alberta
1929 — 1979
November 2
With joy and gratitude to our Lord, we hope, the Lord willing, to celebrate with our parents, grandparents and great-grandparents,
LOUIS and KLAZINA BRANDSMA
(nee Timmer)
their 50th Wedding Anniversary on November 2, 1979. It is our prayer that God will continue to bless and keep them in his care for each other and for us in the years to come.
Their thankful children:
Louis & Bettty Brandsma — Calgary, Alta.
John & Jennie Brandsma — Beiseker, Alta.
Peter & Elly Brandsma — Lethbridge, Alta.
Jake Brandsma — Mountain View, California, U.S.A.
Henk & Ann Wamsteeker — Lethbridge, Alta.
Henry & Pauline Withage — Lethbridge, Alta.
20 grandchildren and 4 great-grandchildren.
Home address: 1804 - 2nd Ave., B. North, Lethbridge, Alberta.

1954 — 1979
October 23
"Those who trust in the Lord are like Mount Zion which cannot be shaken but stands fast forever. As the hills enfold Jerusalem so the Lord enfolds his people now and for evermore" Psalm 125: 1, 2.
With joy and thanksgiving, we hope to celebrate the 25th Wedding Anniversary of our parents,
JASPER and JEANNETTE CAPELLE (nee Van Dalen)
Mom and dad, we thank you for raising us up as God-fearing people. We wish you all of God's richest blessings as you look to him for guidance in the years ahead.
Congratulations and love from your children:
Art, Cynthia
R.R. #1, Churchill, Ontario.

1954 — 1979
With gratitude and praise to the Lord we hope to celebrate with our parents,
JELLE and WILLIE JANSEN
(nee Mulder)
their 25th Wedding Anniversary on October 21, 1979.
Their children and grandchildren;
Jerry & Ann Jansen; Jennifer, Jeremy — Belleville, Ont.
Bert & Shirley Jansen — Brighton Ont.
Trudy & Mel Burnette; Christopher — Belleville, Ont.
Bob, Ken, and Sharon — at home.
Open house: Sunday, October 21, 1979.
Home address: R.R.#2, Roslin, Ont. K0K 2Y0.

1924 — 1979
Thesinge (Gr.)
October 16
We are happy to announce the 55th Wedding Anniversary of our parents,
KEES and GEERTRUIDA KAMPINGA (nee Wiersum)
We thank God for sparing them for each other and us for so many years and pray for his continuing care in the future.
Their thankful children:
Wim & Janny Kampinga (nee Menninga) — Delfzijl, Holland
Piet & Annie van der Laan — Appelscha, Holland.
Wim & Betsy Oldhoff — Amersfoort, Holland
Jan & Janny Bethlehem — Bunnik, Holland.
Thijs & Corrie Eerkes — Oakville, Ont.
Address: Korreweg 187, Groningen, The Netherlands.

ANNIVERSARIES

1954 — 1979
Burlington, Ont.
With joy and thanksgiving to the Lord, we hope to celebrate on October 16, 1979, D.V., the 25th Wedding Anniversary of our dear parents,
JOHN and TINE BREMER
(nee Vander Velde)
We thank God for giving them to us, and pray he will continue to bless them in the years to come.
With love from their grateful children:
Harvey
Edward
Annette
Jonathan
Home address: 1316 Beaufort Dr., Burlington, Ont. L7R 3X4.

1954 — 1979
Zwartsluis, Dr. — Strathroy
On October 15, 1979, D.V., we hope to celebrate with much love and joy the 25th Anniversary of our parents and grandparents,
HENDRIK and HENDRIKA MEYERING (nee Tamming)
We thank and praise our God for his love and guidance he has given Dad amd Mom these past years and it is our prayer that he will continue to bless them as richly with health and much happiness for many more years to come.
With congratulations and love,
Margaret
Melvin & Grace: Christa
John
Janey
Martha
And brothers and sisters from the Netherlands. Friends and relatives are invited to share in this celebration at an Open House held in the IOOF Hall, 195 Front St., Strathroy, Ont., on October 15, 1979 at 7:30 p.m.
Home address: 43 McKellar St., Strathroy N7G 2Y1.

1954 — 1979
Athens
Psalm 36:5
"Your love, O Lord, reaches to the heavens. Your faithfulness, to the skies."
With thanks to God, we wish to celebrate, D.V., on October 24, 1979, the 25th Wedding Anniversary of our parents,
WILLIAM and ATTY PROSPER
(nee Vander Lei)
Their loving children:
Jacob & Denise — Brockville, Ont.
Christina — Kingston, Ont.
Henry — Coaldale, Alta.
John — Athens, Ont.
Thelma — Scherpenzeel, Holland
Open house will be held October 27, 1979, from 3:00 p.m. to 5:00 p.m. in the Athens Lions Hall, Athens, Ontario K0E 1B0.

1929 — 1979
Harkema — Vauxhall
October 26
With joy and thanksgiving to our Lord, we hope to celebrate the 50th Wedding Anniversary of our dear parents and grandparents.
DURK and HELEN SENNEKER
(nee Koster)
Their children:
Jenny & Ralph De Wolde — Abbotsford, B.C.
George & Jean Senneker — Vauxhall, Alta.
Ben & Henny Senneker — Vauxhall, Alta.
John & Ann Senneker — Vauxhall Alta.
Jan & Ruth Senneker — Melbourne Beach, Florida, U.S.A.
Henry & Sharon Senneker — Lethbrige, Alta.
Audrey & Lou Keegstra — Lethbridge, Alta.
And 23 grandchildren
Box 247, Vauxhall, Alta.

ANNIVERSARIES

1954 — 1979
With joy and thanksgiving to the Lord, we hope to celebrate, on October 30, 1979, D.V., the 25th Wedding Anniversary of our dear parents,
JACK and SADIE DYKSTRA
(nee Hoekstra)
It is our prayer that God will continue to bless and keep them in his care for each other and for us in years ahead.
Rick & Wilma Dykstra
Betty-Ann
Jeff
Roger
Renata
Roselyne
Home address: 96 Fairview Ave., St. Thomas, Ont.

1929 — 1979
On October 25, D.V., we hope to remember the 50th Wedding Anniversary of our parents,
ART and WILMA van ZEGGELAAR
(nee van Heil)
We thank our God for giving them these years together, and pray that he may continue to bless them, and keep them in his care.
Congratulations and love from your children:
Gerda & Nick Wamsteeker (nee v. Zeggelaar)
Henry & Rita v.Zeggelaar (nee Vegter)
Tressa & Fred Sikkens (nee v. Zeggelaar)
Gerrit & Kathy v. Zeggelaar (nee Molenaar)
Jan & Bertha v. Zeggelaar (nee Siomp)
17 grandchildren and 4 great-grandchildren.
Iron Springs, P.O. Box 143, Alberta T0K 1G0.

1954 — 1979
October 22
Chatham, Ontario
It is with great joy and thanksgiving to God that we hope to celebrate, the Lord willing, the 25th Wedding Anniversary of our parents,
GUS AND IRENE WOLTING
(nee Vandersluis)
"In all your ways acknowledge the Lord" Pr. 3: 6. May the Lord continue to be with you in the years ahead.
Your children
Ann & Mike
Ray & Jenny
Gerry & Linda
Henry
All relatives and friends are invited to an open house on Saturday, October 27 from 7:30 p.m. to 10:30 p.m. at First Chr. Ref. Church, Chatham.
Home address: R.R. #3, Chatham, Ontario N7M 5J3.

OBITUARIES

"I lift up my eyes to the hills; From whence does my help come? My help comes from the Lord" Psalm 121.
On Tuesday, September 25, 1979, the Lord in his wisdom took home suddenly, our beloved wife, mother and grandmother,
GRACE STEVENS
(nee Koster)
at the age of 71.
Beloved wife of Albert Stevens.
Dear mother and grandmother of;
Bill & Jennie Stevens; Albert, Arthur, Annette, Richard — Newmarket.
Margaret, Mariene, Clara, Cindy — Newmarket
Harry & Clara Dykxhoorn; Paul, Jeffery, Sandra — Georgetown
We mourn but not like those who have no hope; for our hope is in the Lord.
Home address: R.R.#2, Newmarket, Ontario L3Y 4V9.

Classified Advertising

OBITUARIES

We mourn in sympathy with Shadde and Greta de Haan, their children Kim, Sonia and Jamie and the bereaved family for their father, grandfather and husband

CORNELUS (CASEY) DE HAAN

who after a lengthy illness died in Listowel on September 19, 1979 at the age of 65. May the God of grace give them his comfort. John 10: 28... "and I give them eternal life and they shall never perish and no-one shall snatch them out of my hand."
Congregation and Council
Waterloo Chr. Ref. Church.

We mourn in sympathy with Cor and Ann Hirdes, their sons and the bereaved family for their mother and grandmother

SUZAN HIRDES (nee de Waal)

who died on September 1979, at the age of 87, in the Netherlands. May our heavenly Father comfort them and assure them of his promises in the resurrection of our Lord Jesus.
John 14:3..."I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also."
Congregation and Council
Waterloo Chr. Ref. Church.

We mourn in sympathy with Dr. Remkes and Janette Kooistra, their children, and grandchildren and the bereaved familiy for their father, grandfather and great-grandfather and husband

KLAAS KOOISTRA

who was honoured to hold the "Ridder in de orde van Oranje-Nassau" from the Netherlands, and who died in the Netherlands on September 19, 1979, at the age of 88. May the God of grace comfort them and assure them of his promises in the resurrection of our Lord.
Psalm 73: 26 "My flesh and heart may fail but God is the strength of my heart and my portion for ever."
Congregation and Council
Waterloo Chr. Ref. Church.

Op zondagmorgen 30 september, 1979, werd van ons weggenomen ons medelid

MR. T.J. SMIT

Hij was 77 jaar oud toen hij door het geloof uit de strijdende kerk werd opgenomen in de triumferende kerk. Trooste de Here zijn vrouw en kinderen.
De bejaarden Club van St. Thomas, Ont.

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Christian military personnel will meet in November

A "military Christian" is often seen as an impossibility. But the existence of one group, know as the Military Christian Fellowship of Canada (MCF), might just prove such a combination possible. The MCF, a non-denominational group dedicated to sharing Christ in the military community, is soon to hold its annual conference in Ottawa. With a total membership of over 1,000, the MCF expects about 100 people, both military and interested civilians to attend with their families.

The conference, which has taken place in Ottawa for the past five years, is aimed at providing members and friends of the MCF the opportunity to get together, share ideas and come to grips with the challenges facing a Christian in the military community. The theme for this year's conference will be "Reaching Out."

Activities get underway formally on Friday evening, November 9, at the chapels of CFB Ottawa (South). They continue Saturday, ending with a banquet that evening at the Rockcliffe combined mess. And of course the attendees will be at the CFB Ottawa chapels Sunday morning. A full program has also been scheduled for children for both Friday and Saturday.

Though the weekend of November 9 - 11 comprises the relatively formal part of the conference, considerable thought has gone into having informal get-togethers in the days leading up to the weekend. To that end, MCF'ers will be visible around Ottawa during that week.

Cost for the whole conference is $10 per adult, 16 and over, and $3 per child, with maximum fee of $30 per family. That fee covers lunch and banquet on Saturday as well as all breaks. Accommodations will be arranged through a system of billets with Ottawa-based members.

Those interested in attending or in merely finding out more about the Military Christian Fellowship can simply write to MCF, Box 678, Station B, Ottawa, Ontario, K1P 5P7.

PERSONAL

32-year-old professional fellow would like to meet non-traditional christian gal whose word is dependable and whose sensitivity and understanding craves deeper friendship and discussions than the average person can offer. This gal should be prepared to move anywhere in southern Canada. All replies will be answered. Please enclose a picture with your reply and send to Box #4448, Calvinist Contact, 99 Niagara St., St. Catharines, Ont., L2R 4L3.

Christian girl with 2 small children seeks Christian gentleman, 24 - 30. Responsible, photo please. Please write to #4453, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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Books

Self-study

The confident Christian: mini-saint or maxi-saint?

The Christian Looks at Himself by Dr. A. Hoekema; published by Wm. B. Eerdmans, Grand Rapids, Mich. and distributed in Canada by Oxford University Press, Don Mills, Ont.; paperback, 150 pages. Reviewed by Rev. Leonard T. Schalkwyk, Williamsburg, Ontario.

Some Christians have a rather negative image of themselves. They are self-degrading people. When you praise them, they do not believe you. They always belittle themselves, deeming themselves to be less capable than they are or could be in reality. They consider themselves to be mini-saints if saints at all.

Such an attitude may have several causes. Self-doubt may have its roots in childhood. It may be that such a person was the middle one in the family and therefore did not get the attention the other children received. Or such a low self-image may have grown over the years as that person remained the youngest one in the family and therefore always trailed behind the bigger, older or more intelligent siblings, always playing second fiddle, as it were.

People who hold themselves in such low esteem, may also transplant that feeling into the spiritual realm. The gospel for them is in the deepest sense not good news, but bad news. God gives them a rather low mark on the heavenly report card. On every page of the Bible they hear the message that no one is good, no not one. They consider themselves to be totally depraved sinners who cannot do anything right in the sight of God. It may be indelibly imprinted on their minds that even the greatest saint "has only a small beginning of this obedience" (Heidelberg Catechism answer 14).

Even though this is certainly a biblical truth, it is the dark side only they see. For the Bible's message is foremost good news. There is forgiveness for those who repent, for those who are heartily sorry for their sins and claim the cleansing blood of Jesus, God's Son.

In Jesus we pass the grade. God cast our mistakes into the depths of the sea (Micah 7:19). God insists with his happy news that he now blots out our transgressions and remembers our faults no more (Isaiah 43:25).

But the Christian with the negative self-image remembers his shortcomings from day to day, and constantly feels guilt-ridden.

Then there are other people in God's family who consider themselves to be maxi-saints. They suffer from a self-image that is "too big." This is not a realistic evaluation either.

Their impression is imbalanced on the other side. They think "too highly" of themselves. They feel the church cannot do without them, they feel better than the average church member. They feel others need a lot more improvement than they do. They live in a false security. In other words, they are snobs.

Both underdogs and upper-dogs often wear a mask and give the impression that all is right inside. But they cannot find the correct self-image and, as such, are often a bother to themselves, to relatives and to other church members.

By looking into the mirror of God's Word, the spiritual underdog must learn that he is of real value to God. We may be unworthy of the Lord's grace, but we are not worthless. If we were worthless to him, he would not have sent his Son to save us!

The spiritual upper-dog can learn from Paul's self-image. Paul had worked hard for the Lord, "more than any of these." Yet he called himself "the chief of sinners."

Dr. Anthony Hoekema, until recently Professor of Systematic Theology at Calvin Seminary, wrote this interesting book on the nature of the Christian's self-image. He writes primarily for those Christians who suffer from low self-esteem.

He invites them to the "exhilaration of forgiveness." He urges them to move from Romans 7 ("Wretched man that I am") to Romans 8 ("We are more than conquerors through him who loved us").

Life may lead us to such emotionally upsetting crises as the loss of a loved one, the loss of a position, the loss of prestige or status, but a Christian can move on through life. This is not because we have such strong personalities, but because the Lord is our strength and we can (by his Spirit's power) jump over any barricade life may present to us. The only prerequisite is that we surrender ourselves to that Spirit's control, so he can determine our thoughts, emotions and will.

Even though in this life we do not reach "sinless reaction," we can reach "Christian acceptance." This means that we accept ourselves and each other the way God made us. Dr. Hoekema traces this Christian acceptance in the relationship of husband-wife, parent-child, teacher-student, and of church members among each other. He points out that especially an immigrant congregation will notice whether a pastor has really accepted them in the Lord when he "accepted" a call to that church. Whether he "gives" himself to that congregation whole-heartedly or whether the pastor keeps a distance of professional non-involvement.

The joy of Christian fellowship comes from this mutual acceptance by believers, even as they have been accepted by God in Christ. Thus, with the Lord's help, the problem of "crowded pews, lonely church people and the lonesome pulpit" may be solved. Then, together, we can conquer our wrong self-images; then can start to celebrate a positive Christian attitude to ourselves, to each other, and all of life.

The organ is making a comeback *with the help of touring Dutch masters, but also with the frequent concerts given by local talent. Here is Andre Knevel at the console. Although he also hails from the Netherlands, he lives permanently in St. Catharines, where he is actively serving the community with his talents. On October 13th he will appear in the Willowdale United Church with the Christian Music Assembly choirs and on Oct. 20 in a similar concert in the Bowmanville Rehoboth Chr. Ref. Church. This past August he gave a number of recitals in the Netherlands while he was recording there, on request of one of the Dutch record firms. Part of his tour plans for next spring is a recital in the Ottawa area.*

Ontario Alliance pays tribute to its interim team

From 1977-1979 leadership of the O.A.C.S. was received from Mel Elzinga, Hank Hultink and John Stronks as Interim Directors Mel served for one year, Hank and John for two years.

They ably and dedicatedly served and led the Alliance after Jack Fennema left.

The Board of the Alliance wishes to pay special public tribute, by this notice, to these men for work well done. Much of this work in promotion, curriculum survey and development, assistance to local boards, advice and council to schools and individual members does not make the headlines!

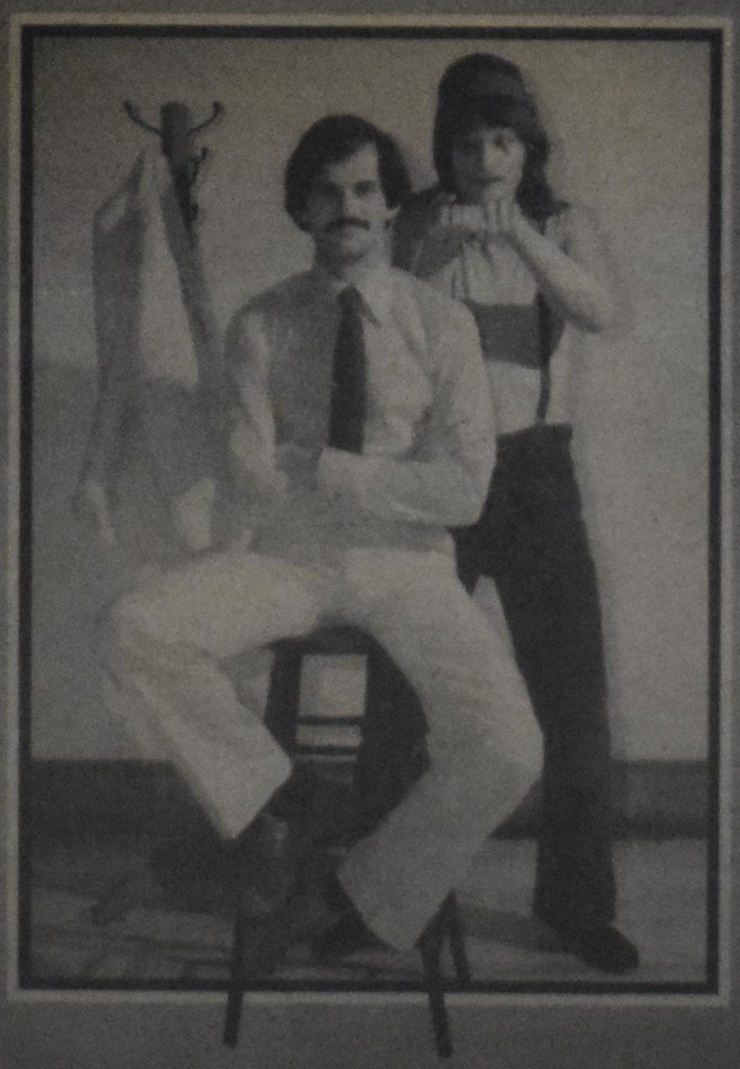
Thank you for serving the Christian Schools so well.

We also wish to thank the respective school Boards, Trinity Christian School of Burlington, Calvin of Hamilton and St. Catharines (Calvin Memorial) for releasing these men from some of their regular duties to serve the O.A.C.S.

Jan W. Bakker
President of O.A.C.S./District 10 C.S.I.

James Ward

Mourning To Dancing



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EVENTS

Dutch help churches in Latin America

Grand Rapids (RNS) — In cooperation with the Reformed Churches in Argentina and Brazil, the Reformed Churches in the Netherlands have appointed four Dutch couples to assist the churches in Uruguay, Chili, Brazil, and Argentina.

In Montevideo, Uruguay, the Rev. and Mrs. J. Dykstra will serve the Evangelical Methodist Church in the training of youth workers. Going to Chili will be Mr. and Mrs. J.H. de Wit to help in the outreach of the Evangelical Theological Centre in Santiago.

Dr. and Mrs. A.F. Droogers have accepted the challenge to help the Lutheran Church of Brazil. Presently assistant professor of theology at the Free University, Dr. Droogers will serve at the theological seminary in Sao Leopoldo and assist the churches in their confrontation with the immensely popular spiritistic religions.

The State University of Buenos Aires will be the new locale of Rev. and Mrs. H.W. Vyver; Mr. Vyver will assume a leading role in the Bible study group of the University, an organization in which students and graduates study the question of how to make the Gospel relevant in the specific Argentinian situation.

Reformed Christians unite in Zaire

Grand Rapids (RNS) — Rev. Aaron Kayayan, French broadcast minister for The Back to God Hour, and Rev. William Van Tol, of Christian Reformed World Missions (North America), recently met with church officials in Zaire to discuss the organization of a Reformed Church there.

Thirty-two congregations of Zairians are involved in the organizational plans. Almost a quarter of Zaire's population is Protestant, and, according to Rev. Kayayan, "we learned that Reformed preaching, thinking and living are not at all strange to our African brothers."

Rev. Kayayan went to Zaire at the request of a group of Reformed Christians in the Shaba area who had heard the French radio broacast of The Back to God Hour. He was met in Kinshasa by Rev. Van Tol, who attended several meetings with him. Rev. Kayayan and Rev. Van Tol were greeted enthusiastically in the cities they visited.

The Reformed movement in Zaire is a direct result of the Christian Reformed Church's French language programs, which are beamed throughout French-speaking Africa from a station in Swaziland. To win government recognition, the new church must select a leader from within its own ranks, deposit "earnest money" with the government, and obtain recognition from a church abroad, as well as from the Protestant Church of Zaire.

There are several hurdles to cross before the group can become a church. Without recognition by the government they will not be able to function legally, and without approval from the Protestant Church officials, the new group may not obtain government approval.

Efforts will be made to distribute Reformed francophone literature in Zaire and to solidify the relationships.

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25th Anniversary Celebration

Saturday, November 3, 1979
Special program and fellowship, to be held in Highland Secondary School, on the Governors Rd., just West of Market St.

Sunday, November 4, 1979
Special Anniversary Thanksgiving Service, in Calvin Chr. Ref. Church, at 10 a.m. and 7 p.m., with the Reverends J. Nutma and W. Renkema preaching.

AACS Annual Meeting
October 27, 1979
1:30 p.m.

Vision and Direction for the 80's a challenge for AACS/ICS

Program includes:
- **The year in review, led by Rev. J. Joosse**
- **Contributions AACC/ICS is making to church, school, campus ministry and social action. Speakers include Rev. A. Van Eek, Deborah Marshall, Christy Wauzzinski and Paul Marshall.**
- **Presentation of recent Institute graduates.**
- **Vision and Direction for the 80's, an address by Dr. B. Zylstra, Institute Principal.**
- **Festive buffet reception will follow.**

Medical Science Auditorium
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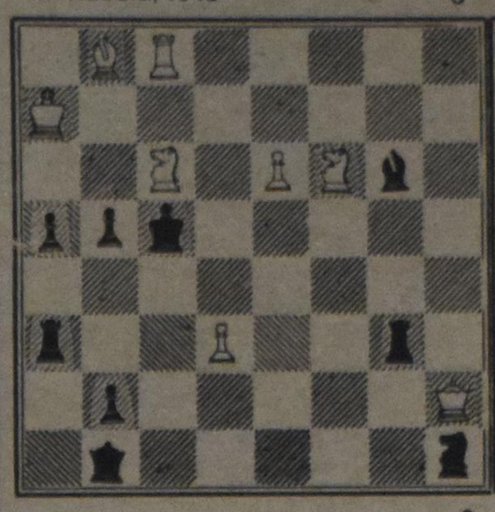
University of Toronto

LET'S PLAY CHESS

Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN OCTOBER

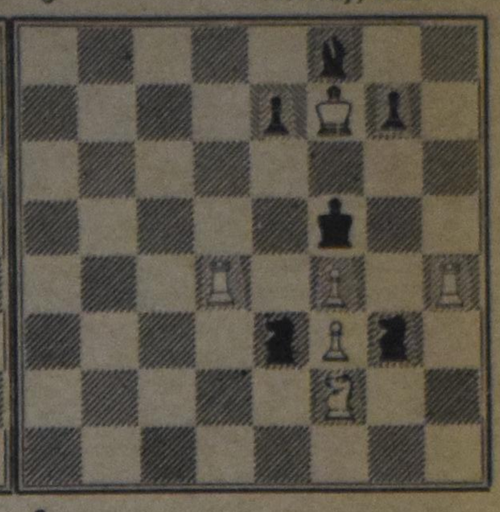
#803
E.M. Beernov,
Russia, 1945



8 6

3-mover 3 pts.

#804
W. Pauly,
Norway, 1920



9 6

2-mover 2 pts.

Notes

1. The three-mover, #803, is probably the most difficult problem in October. Often, the Black King will escape threatening checkmates. The two White pieces which play a vital role in the theme are the Queen Knight and the Queen Pawn. Please give the key, threat and all variations.
2. The two-mover, #804, is a symmetrical problem. There will only be one solution. Please give the key and threat, if any.
3. The deadline for problems #801-804 is November 20, for those who live in Ontario, and five days later for those who do not.

CALENDAR OF EVENTS

Oct. 12-14	Christian Student Conference, Campus Shalom for all Ontario students beyond High School.
Oct 13	Annual Meeting of the CJL Foundation. Speakers: Dr. Clark Pinnock of McMaster Divinity College and John Olthuis of CJL.
Oct. 13	Andre Knevel with the choirs and brass of the Christian Music Assembly in the Willowdale United Church at 8:15 p.m.
Oct. 20	Andre Knevel with the choirs and brass of the Christian Music Assembly in the Rehoboth Chr. Ref. Church, Bowmanville, Ont.
Oct. 20	The Netherlands Bazaar, Thornhill Community Centre, 7755 Bayview Ave. (at John), 11:00 a.m. till 9:00 p.m.
Oct. 29 – Nov. 8	CJL's Public Affairs Director will visit the following communities: Oct. 29: **Winnipeg**; Oct. 30: **Smithers**; Oct. 31: **Terrace**; Nov. 1: **Victoria**; Nov. 2: **Vancouver**; Nov.3: **Abbotsford**; Nov. 4: **Lacombe**; Nov. 5: **Red Deer**; Nov. 6-7: **Calgary**; Nov. 8: **Lethbridge**.
Nov. 9	Gospel Music Concert featuring **The Chrystalairers** and **The Singing Edwards** in the Burlington Chr. Ref. Church, Burlington, Ont., at 8:00 p.m.
Nov. 10	Lakewood Chr. Conference Grounds (Forest, Ont.) annual membership meeting in the Sarnia Chr. Ref. Church at 2:00 p.m., banquet at 6:00 p.m.
Nov. 17	The Ontario Christian College Association will hold its annual meeting at 1:00 p.m. in the Calvin Christian Elementary School auditorium, 547 West 5th St., Hamilton.
Nov. 24	"Art and Craft Show" in the Toronto Dist. Chr. High School in Woodbridge, Ont.
Nov. 20-21	Lakewood Chr. Conference Grounds "Ladies Retreat" at Lambton Centre (close to Sarnia), from Tues. 10:00 a.m. till Wed. 2:00 p.m.

Opfieringen fan it Fryske toniel stik "Der't De Dyk It Lan Omklammet"; Oct. 19: **Woodbridge**, Toronto Chr. High at 8:00.; Oct. 27: **Vineland** Public School at 7:30 p.m.; Nov. 1: **Chatham**, Kent Secondary School at 8:00 p.m., Nov 3: **Jarvis** Chr. School at 7:30 p.m.; Nov. 9: **Bloomfield**, Pine Crest School, Nov. 10: **Bowmanville**, Knox Chr. School; Nov. 14: **Strathroy**, Colborne Public School.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri., Oct.19	Wed., Oct.17	Mon., Oct.15-10 a.m.	Fri., Oct. 12-10 a.m.
Fri., Oct.26	Wed., Oct.24	Mon. Oct. 22-10a.m.	Fri. Oct. 19-10 a.m.
Fri., Nov. 2	Wed., Oct.31	Mon., Oct.29-10 a.m.	Fri., Oct.26-10 a.m.

Books

Politics

A history of Philosophy of justice

The Idea of Justice in Christian Perspective by Jan Dengerink; published by Wedge Publishing Foundation, Toronto, Ont. 1978; 59 pages. Reviewd by Dr. W. Stanford Reid, Guelph, Ontario.

The author of this work is Professor of Reformed Philosophy at the universities of Utrecht and Groningen under the auspices of the Foundation for Calvinistic Philosophy. From 1948 to 1972 he was secretary of the Board of the Curators of the Free University of Amsterdam. One of the founders of the International Association for Reformed Faith and Action. He is at present its president. Originally published as an article in the *Westminster Theological Journal*, Wedge Publishing Foundation has now brought it out in a paperback book form. Because of its provenance, it must be recognized that this is a work directed more at the academic than at the popular field, for it assumes a certain amount of knowledge of the history of philosophy.

The author commences with a discussion of the present trends in the ideas of justice and law. He points out that the contemporary tendency is to stress two primary concerns: freedom and equality. The concept of justice as such is swallowed up in these two ideas, and it is felt that omnicompetent national government can alone provide its citizens with these two desired and desirable gifts. The result has been on one side a tendency towards anarchy where everyone feels that he has the right "to do his own thing," and on the other towards totalitarianism as the government feels that it alone, by manifold laws and regulations can provide what is best for the citizens. The result is the rule of the majority through an elite bureaucracy, which in turn means the rule of laws, not of law.

To provide background for this view, Dengerink then gives a brief survey of the history of law in the ancient world and of law in the thinking of the humanists. Taking up the various ancient schools of philosophy from Heraclitus through Plato, Aristotle, and the Stoics, he shows how they tended to opt for a totalitarian view of law. He then goes on to point out that the humanists have done much the same from Grotius to Rousseau, although why he left out Thomas Hobbes, this reviewer cannot quite understand, as he was one of the most totalitarian of them all.

Turning from the ancient and humanistic philosophies of law, he then gives an analysis of some of the Christian writers on the subject from Augustine of Hippo through to Karl Barth, Jacques Ellul and Emil Brunner. To the present reviewer, however, his complete ignoring of Jean Calvin's views and those of his followers such as Althusius of Emden and Samuel Rutherford of Scotland, offers something of a puzzle, as they all had considerable influence on the history of the philosophy of law in both Christian and non-Christian circles.

In presenting the views of the various Christian thinkers on the subject, the author points our that the idea of creation as taking place in accord with a certain law structure, both physical and social, is fundamental to any Christian idea of law and justice. He then goes on to point out that there are various modalities in social life, all of which have their own particular functions: schools, churches, orchestras, clubs etc. which must operate according to their law structures fully and freely without the state seeking to be the ultimate regulator and determiner of all action in and by society. The idea of freedom in a pluralistic society derived from the Kuyperian sphere sovereignty, as elaborated by the late Professor Dooyeweerd, is thus basic to his whole outlook on the nature of law and justice.

While this book will not be easy reading for those who do not have any philosophical background and/or who know nothing of the Dooyeweerdian "philosophy of the law idea" it can be stimulating and interesting. One can only wish that the author had not allowed merely an article to be published, but that he had perhaps rewritten it in double or even triple the space, which would have enabled him to expand the highly compressed material, thus making it easier to read and to understand. If he had extended it to the size of Dooyeweerd's *Christian View of Law* he would have had more elbow room in which to set forth is ideas. However, it should be useful to those who have the necessary training to understand and grasp its salient points.

History

Trudeau: the way he was

The Trudeau Decade edited by Rick Butler and Jean-Guy Carrier; published by Doubleday Canada, Ltd., Toronto, Ontario, 1979; paperback, 398 pp.; price: $9.95. Reviewed by Justin D. Cooper, Toronto, Ontario.

Published less than a month after Trudeau's defeat, *The Trudeau Decade* was undoubtedly the first of many volumes which will reflect on Trudeau's term of power. The book admirably accomplishes its stated purpose of chronicling Trudeau's leadership through the medium of Canadian and international press coverage of its major events and issues.

Such a collection of articles provides a definite service for the specialist. However, the book contains no critical terms of reference or framework within which the coverage of the press can be understood, other than the basic chronology of events. As such, this volume will disappoint the general reader who is looking for a work which will supply him with an overall grasp of the fundamental strengths and inadequacies of the Trudeau decade.

Theology

English theology: a sign of the times?

Explorations in Theology 4, by Maurice Wiles: published by S.C.M Press, London, England, 1979; paperback, 114 pages; price $15.55; obtainable through G.R. Welsh, Toronto. Reviewed by W. Stanford Reid, Guelph, Ontario.

The author of this work is Regius Professor of Divinity and Canon of Christ Church, Oxford, which would indicate that he is one of the leading theological thinkers in the British Isles at the present time. He has not, however written a book, for the present item is a collection of lectures and essays which he has delivered or written before their publication in this format. The publishers being the Student Christian Movement Press, right from the beginning, we can gain some idea of the general approach and theological bias of the work.

Wiles from the introduction through to the last page prides himself on being a "critical" theologian, and he is that, if nothing else. Recently a work appeared in Britain called *The Myth of the Incarnate God* which was largely a Bultmannian attack on the whole idea of the Incarnation of Jesus Christ, and Wiles seems to have followed the same line of approach. The result is that when one puts down the book, one cannot but wonder what is left in Christianity for anyone to believe.

The material of the book is divided into three sections. The first contains the text of three lectures delivered in the United States and sets forth the author's views of his work as a critical theologian. In this section he set forth very clearly his presuppositions and his views of both Christ and of Christianity. He specifically and clearly rejects the doctrine of the Virgin Birth, demons, miracles etc. He then goes on to discuss the relation of Christianity to other religions which may also be ways to God, so that eventually we may have Buddhistic and Islamic forms of Christianity, whatever that may mean. It would seem that Christianity is simply the way in which God has come to us in our particular culture. But then with such a dehydrated Christianity who could be interested?

The second division of the book contains two essays, one on "The Patristic Appeal to Tradition" and the other on the question of whether Christianity is an historical religion. And on both counts, Wiles holds that historical events are unimportant. Always claiming to hold modern historical method as the final arbiter of truth, he maintains that we really cannot be sure of any of the so-called historical foundation of Christianity. Even Christ's resurrection is ruled out. And it is interesting to note in this connection that he apparently disagrees with his radical English confrere, J.A.T. Robinson who in his recent work on redating the New Testament, maintains that virtually the whole of these writings were produced prior to the fall of Jerusalem in 70 A.D. For Wiles, the New Testament as an historically based work is simply not to be taken seriously.

In the third section Wiles attempts to be a little more positive in his approach, but hardly succeeds. In his article on the Holy Spirit he simply sets forth the old second century view of Sabellius and others that the Holy Spirit is simply a mode of God's self-revelation, but definitely not a person of a Tri-une God. He then goes on to discuss the Bible and the sacrament of the Lord's Supper as means of providing a common tradition for Christians, but in actual fact neither would be more that a relativistic emotional way of fooling oneself into believing in something which Wiles calls Christianity.

After all that has been said above, why bother with such a book, especially at $15.55. I do not think that many will. However, it has its interests in a number of ways. It gives us a good picture of one of the major trends in English — and American for that matter — theology. But even more important, it gives a fairly clear indication of why the Church of Christ in Great Britain is in such a state of disarray, and why Great Britain as a whole: economically, socially and politically is disintegrating. But is should also point us to the fact in this country that we are going in the same direction, and as Judah collapsed before Nebuchadnezzar in the fifth century B.C., we too with a complete loss of faith, and so of morale could end up under the wheels of the Communist juggernaut.

Philosophy

Walk softly and carry a big stick

No Soft Options: The Politico-Military Realities of NATO by Sir Peter Hill-Norton; published by McGill-Queen's University Press, Montreal, Quebec, 1978; cloth-bound, 172 pp.; price: $12.95. Reviewed by Justin D. Cooper, Toronto, Ontario.

As former Chief of the Defence Staff of the United Kingdom and Chairman of the NATO Military Committee, Sir Peter Hill-Norton is eminently qualified to author a book on NATO (the North Atlantic Treaty Organization). Although he offers no new or startling insights as an insider, his first-hand experience is evident in the way in which he is able to translate concepts of military policy and organizational jargon into simple and understandable language. While Sir Peter's highly personal style is at times less than concise, his confident grasp of technical and complex matters is one of the book's principal merits.

No Soft Option addresses itself to the current debate about the status of NATO forces as an effective deterrent against the capabilities of the Soviet-backed Warsaw Pact. Avoiding the extremes of either a facile dismissal of any Soviet threat or the alarmist view that the Soviets now enjoy a decisive superiority, the author strives to give a calm and realistic assessment of the strengths and weaknesses of both the NATO and the Warsaw Pact forces. His analysis is brief but complete, covering all the major aspects of land, sea, and air defence and combat.

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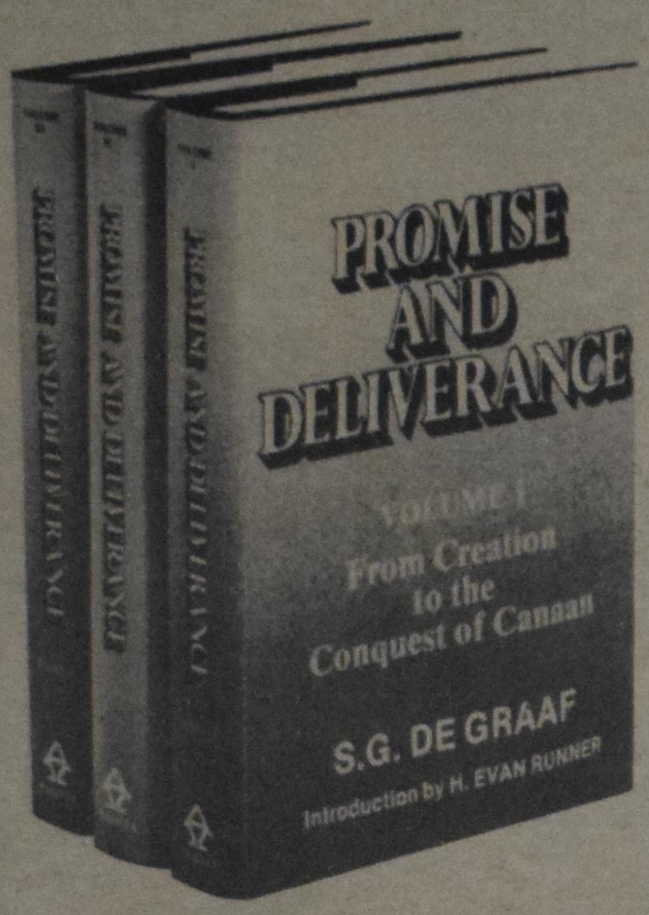

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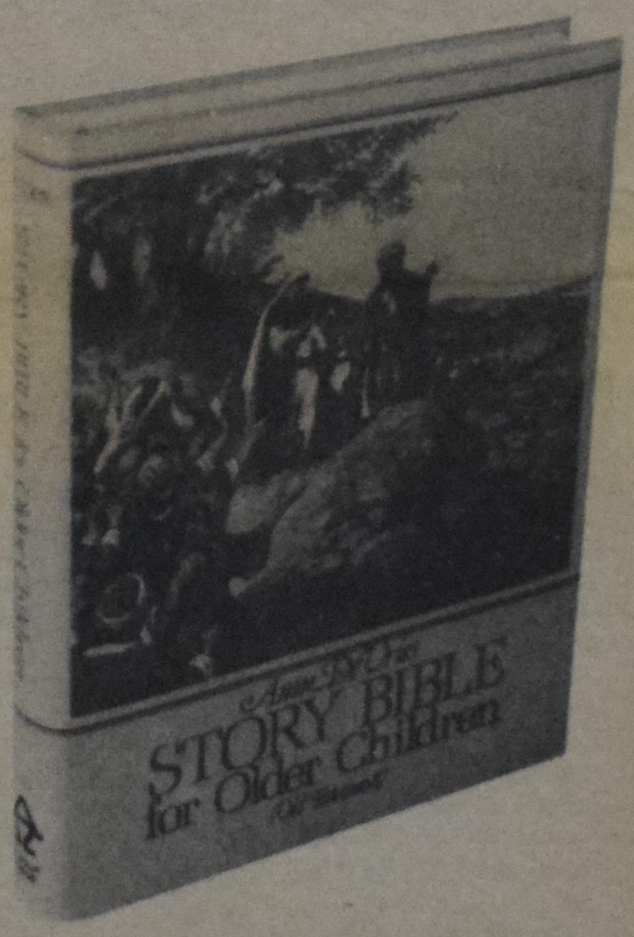

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